

fear, mother earth along with the mountains do not get drowned in the waters" (of the oceans)

श्रीसुबोधिनी : सरितो नद्योऽपि भीताः सत्यः स्ववन्ति। उदधिभूमेरुच्चोऽपि मर्यादातोऽग्रे नोत्सर्पति। अग्निरपीन्धे काष्ठादिभिर्ज्वलितो भवति, अन्यथा स्वयोनिं न दहेत्। गिरिभिः सह यद्धीत्या भूरपि न मज्जति। अग्निर्ज्वलति यद्धीत्येति वा पाठः ॥४२॥

तत्त्वान्यपि भीतानीत्याह—

SRI SUBODHINI: The rivers also flow only due to 'fear' of 'time'! Although the oceans are higher than this earth, they do not swamp this earth! The fire burns from the wooden sticks etc. But, if it did not have 'fear of time', then, it will never burn a wooden piece, as it gets originated from wood only! This earth along with the mountains, do not get drowned in 'water', due to it's fear of 'time'! Even the "principles" (of creation) are afraid! — as per the following verse.

नभो दधाति श्वसतां पदं यन्निद्यमाददः।

लोकं स्वदेहं तनुते महान् सप्तभिरावृतः ॥४३॥

VERSE 43 Meaning: "Through the rulership and control of 'time', this "space" gives the vital air for the living beings — for their inhalation and exhalation! Due to the factor of time only, the Great Principle has created the expanded Universe, with it's 7 coverings, through it's 'body', made up of 'ego', and other principles!"

श्रीसुबोधिनी : नभो दधातीति। यस्य कालस्य नियमान्न भ आकाशम्, पदं स्वर्गादिलोकानां स्थानम्, अदस्तत् प्रसिद्धं दधाति, आकाशोऽपि धारको जातोऽस्तीत्यर्थः। श्रुतावाकाशादिसृष्टिरिति आकाशो निरूपितः, पुराणादौ महदादिरिति सोऽप्युच्यते। महान् स्वदेहमेव लोकात्मकं तनुते। सप्तभिः प्रकृत्यहङ्कारपञ्चमहाभूतैरावृतः ॥४३॥

ब्रह्मादयोऽपि भीता इत्याह—

SRI SUBODHINI: Due to the control of 'time', space, heavens etc. are established at the appropriate places. Space has no particular "form" — yet out of fear of 'time', it holds the regions of heavens etc. The Vedas have described the creation of space etc. The "Puraanaas" have told, that "space" has been originated from the "Great Principle" (Mahat Tatwam). Hence, this has been referred to here. This Great Principle has expanded itself into this Universe of various "worlds"! This is done through the Primordial Prakruti, ego and the 5 Primordial Elements (i.e. with 7 coverings).

Lord Brahma and others are also afraid of "time" — as per the following verse.

गुणाभिमानिनो देवाः सर्गादिष्वस्य यद्भयात्।

वर्तन्तेऽनुयुगं येषां वश एतच्चराचरम्॥४४॥

VERSE 44 Meaning: "Through the fear of 'time' (our Lord), the controller of the qualities of "Satwa" and others viz. Lord Vishnu and other celestial deities and celestials control and rule this entire Universe; as per the "Yuga" (aeon) systems, are also attended to, scrupulously by these celestial deities, due to the fear of 'time' only!"

श्रीसुबोधिनी : गुणाभिमानिन इति। गुणाभिमानिनो देवा ब्रह्मादयः। रजःप्रभृतयो गुणाः, रजोभिमानि ब्रह्मा, सत्त्वाभिमानि आधिभौतिको विष्णुः, तमोऽभिमानि शिव इति। तेऽप्युत्पत्तिस्थितिप्रलयान् सर्वेषां कालानुसारेण कुर्वन्ति। अनुयुगं च एते वशे वर्तन्ते। अनेकधा अवतीर्याऽपि कार्यं कुर्वन्ति। येषां ब्रह्मादीनां वशे एतच्चराचरं जगदिति माहात्म्यम् ॥४४॥

एवं कालस्य माहात्म्यमुक्त्वा तस्य कार्यं वदन् उपसंहरति—

SRI SUBODHINI: The celestial deities like Lord

Brahma and others, are invested with qualities and powers, as per the need, to fulfill the 'tasks' allotted to them. Thus, Lord Brahma, the creator, is predominantly "Rajasik". Lord Vishnu is "Satwik" and Lord Siva is deemed to be "Tamasik". These celestial deities, also originate, preserve and destroy the "beings", as per the "diktat" of time! They follow the stages of each "Yuga", as per the rules prescribed, and they, in this way, are under the control of "time"! These celestial deities take various types of incarnations to complete their 'tasks'! This entire Universe, however, is controlled and ruled by these celestial deities. But these deities function as per the needs of the factor of 'time'! Such is their glory and the greatness of 'time'!

In this way, after telling about the glory of 'time', our Lord concludes this subject, by telling about it's 'task' — as per the following verse.

सोऽनन्तोऽन्तकरः कालोऽनादिरादिकृदव्ययः।

जनं जनेन जनयन्मारयन्मृत्युनाऽन्तकम्॥४५॥

VERSE 45 Meaning: "This indestructible factor of 'time', is timeless, without a beginning by itself! But it is the primordial originator of everyone and everything! He is 'limitless'. But it ends and limits everyone! This 'time' creates this vast Universe, through the action of originating the 'sons' from the 'fathers'! Through it's power of 'death', this 'time' destroys Lord Yama also!"

श्रीसुबोधिनी : सोऽनन्त इति। स्वयमनन्तः, सर्वेषामन्तकरः; स्वयमनादिः, सर्वेषामादिकृत्; कार्यं जनयन्नप्यव्ययः, इतरबीजादिवच्चरहितः। उत्पत्तिरपि तस्य विचित्रा। जनेनैव उत्पन्नेनैव पित्रादिना, जनं पुत्रादिकं जनयन्, मृत्युना मरणरूपेण मारकमन्तकमपि मारयन्निव वर्तत इति माहात्म्यम्।

अत एतत्परिज्ञानेनैव वैराग्यं भवतीत्युक्तम्। यस्तस्मान्न बिभेत्यस्मिन्नेव च तिष्ठति, तस्य गतिरुत्तरत्र वक्ष्यते ॥४५॥

इति श्रीभागवतसुबोधिण्यां

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

तृतीयस्कन्धे एकोनत्रिंशाध्यायविवरणम्।

SRI SUBODHINI: This factor of 'time', by itself is "endless"! But it is capable of putting an "end" to everyone! It is by itself "timeless" (without a beginning) — but it is the primordial originator of everyone! This factor of 'time', does not change or get affected, through it's actions! i.e. no 'change' (Vikaar) takes place in it, due to any cause! It remains as it is! It originates everything and everyone, in a most wonderful way! He creates "sons" from "fathers" — although it is capable of destroying the controller of "death" too! (Lord Yama) — although it has no end! This is the glory of "time". A DEVOTEE ATTAINS TOTAL "DETACHMENT" (VAIRAAGYAM) ON GETTING THIS "JNANA"! He, who is not afraid of this factor of 'time', remains in this 'time', and the 'fate' of this person will be told later!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 29 of Canto III of Shri Mahā Bhāgavata Purāna.

Brahma and others, are invested with qualities and powers, and are not to be compared to the 'Tamasik' and 'Rajasik'. Lord Vishnu is "Satvik", and Lord Siva is deemed to be "Tamasik". These celestial deities, also originate, preserve and destroy the beings, as per the "diktat" of the "Yuga".

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः ॥

श्री भागवतं-तृतीयस्कन्धं-त्रिंशाध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III, CHAPTER 30

अभीतः कालकार्येषु यो मूढो वर्तते गृहे।

नदीप्रवाहे गृहवत् स दुःखीति निगद्यते॥१॥

KAARIKA 1 Meaning: "He, who resides foolishly, in his home, without realizing the 'fear' inherent in the actions of the factor of (kaala) 'time', is compared to a person, who lives inside a home, which is inside the flow of the waters of a river! He will experience intense sorrow, like the person cited above!"

बहिर्मुखो हि कालस्य विषयो नाऽऽत्मदर्शनः।

अतो बहिर्मुखे कालः लोकयोर्दुःखदः स्मृतः॥२॥

KAARIKA 2 Meaning: "He, who gets 'externally oriented', through the factor of 'time', (which is our Lord's 'form' only) and does not attain the vision of his "Aatma", becomes the 'victim' of 'time'! Due to this, the factor of "time" is the giver of sorrow only to those, who are "externally oriented", both in this world, and in the 'other'!"

त्रिंशत्तमे तथाऽऽध्याये गृहस्थस्योभयोर्महत्।

लोकयोरुच्यते दुःखं पुनर्जन्मावधि स्फुटम्॥३॥

KAARIKA 3 Meaning: “In this 30th chapter, the various gruesome sorrows of the householders, experienced by them, from their birth up to their “rebirth”, both in this world, and in the “other”, have been explained.”

अष्टादशाभिराद्यन्तमरणावधि वर्ण्यते।

पुनर्जन्मावधि परं श्लोकैः षोडशभिः पुनः॥४॥

कालस्य भगवतो विष्णोर्बहिर्मुखत्वे बाधकत्वमज्ञात्वा दुःखं प्राप्नोतीति वक्तुं प्रथममज्ञानमाह—

KAARIKA 4 Meaning: “Through 18 verses, in the first instance, there is the description of the sorrows and pain, from ‘birth’ till ‘death’! Afterwards, through 16 verses, the pain and sorrow involved, in the process of “rebirth”, are explained.”

The factor of “time” is our Lord Vishnu. A person, who becomes “externally oriented” (i.e. not devoted) to Lord Vishnu, becomes unaware of it’s perils. Due to this, he attains sorrow and pain. With a view to describe this, in the first instance, the Lord explains the factor of “ignorance” (Ajnana).

श्रीभगवानुवाच॥

तस्यैतस्य जनो नूनं नाऽयं वेदोरुविक्रमम्।

काल्यमानोऽपि बलिनो वायोरिव घनावलिः॥१॥

VERSE 1 Meaning: “Our Lord Kapiladeva said, “Oh mother! Like the group of clouds lifted by the force of wind, are not able to realize the intensity of the force of the wind, in the same way, the ‘Jeeva’, is unable to realize the glory and prowess of the factor of ‘time’,

though inspired and propelled by the powerful factor of 'time', the "Jeeva" passes through various situations/ states, and is made to "roam" around various "births", one after another!"

श्रीसुबोधिनी : तस्यैतस्येति। यः पूर्वं सर्वभयजनकत्वेनोक्तः, स एवाऽयं कालः। एवमपि जनस्तत्रैवोत्पन्नः प्राणी, नूनं विक्रमं न वेद। ननु यावन्न बाधते, तावत्कथं जानीयादित्याशङ्क्याऽऽह—काल्यमानोऽपीति। प्रेर्यमाणः, पीड्यमानो वा; तद्वशवर्त्यपि न जानाति। असम्बन्धिनः पीडा सोढुं शक्या कादाचित्की, अयं तु वायोरिव घनावलिस्तस्य वशे ॥१॥

सर्वकार्येषु तस्य पीडामाह—

SRI SUBODHINI: "Time" has been told, earlier, as a factor, which causes "fear" in everyone! This factor of "time" also causes the origination of all "beings". But, all these "beings" are not able to realize the great prowess of this factor of "time"! This is certain and a well-known "fact"! We may aver, with a doubtful mind, that, till the factor of "time" gives pain or trouble, how can anyone come to know about it? This is answered by telling that, it is "time", which always inspires the "beings". Alternately, the "beings" get "caught up" by the factor of "time". Even then, the "Jeeva" is not aware of the nature and form of this "time", under whose control and inspiration, it functions! The sorrow attained from unrelated sources can be tolerated or put up with. But this factor of "time" is totally related to everyone. and this "relationship", which is permanent is explained, in this verse, through an apt example! Like the groups of clouds are under the control of the force of wind, and the clouds are not aware of the nature and form of the force of wind! In the same way, the "Jeeva", is under the control of the factor of "time"!

"Time" gives sorrow or affects everyone of our actions! — as per the following verse.

यं यमर्थमुपादत्ते दुःखेन सुखहेतवे।

तं तं धुनोति भगवान् पुमान् शोचति यत्कृते॥२॥

VERSE 2 Meaning: "The "Jeeva", with an intense eager desire to attain happiness and joy, gathers unto itself, various objects and materials! But, the Lord of "time" repeatedly destroys all of them, totally!"

श्रीसुबोधिनी : यं यमर्थमिति। सुखहेतवे, महताऽपि दुःखेन यं यमर्थं भार्यागृहादिकमुपादत्ते, तं तमर्थं कालो धुनोति, भगवत्त्वात्समर्थो जानाति च। ननु कैषा भगवतो लीला यत्सर्वेभ्यो दुःखं प्रयच्छतीत्याशङ्क्याऽऽह—पुमान् शोचति यत्कृत इति। यस्य भगवतः कृते अर्थे तदधीनं सर्वमिति तूष्णीं स्थातव्यम्, तदा स ईश्वरः पश्चान्न कुर्यात्; यदयं शोचति अतो धुनोतीति भावः। अनेन भगवतो दोषाभावो निरूपितः॥२॥

तथापि महतः किमेतत्कृत्यमत आह—

SRI SUBODHINI: For the sake of our happiness and joy, by taking great trouble and passing through intense sorrow, we gather unto ourselves, wife, wealth, house etc. But this "time" destroys each and all of them totally! From this, we have to realize, that this factor of "time" is very powerful and is capable of doing everything!

A doubt may arise here. WHY IS OUR LORD, DOING HIS "LEELA" (AS "TIME") IN THIS WAY? WHY DOES HE GIVE SORROW ONLY, TO EVERYONE? Answering this, it is said that WHATEVER OBJECT OR MATERIAL IS THERE IN THIS UNIVERSE, ALL OF THEM HAVE BEEN CREATED, FOR THE SAKE OF OUR LORD, AND ALL OF THESE, ARE ALWAYS UNDER THE CONTROL OF

OUR LORD ONLY! A "JEEVA", REALIZING THIS "TRUTH", SHOULD LIVE IN SILENCE. WHEN A "JEEVA" ATTAINS THIS STATE, THEN THE LORD OF "TIME", WILL NOT AFFECT HIM! BUT WHEN A "JEEVA" BEGINS TO FEEL "SORROW", FOR OBJECTS AND MATERIALS, (WHICH ARE ALSO OUR LORD'S ONLY). THEN OUR LORD DESTROYS THEM, AS THE FACTOR OF "TIME"! In this way, we can clearly see that our Lord has no blemish or defect attached to Him!

Even then, what is the task and role of noble saintly persons? — as per the following verse.

यदधुवस्य देहस्य सानुबन्धस्य दुर्मतिः।
धुवाणि मन्यते मोहाद् हक्षेत्रवसूनि च॥३॥

VERSE 3 Meaning: "This wicked "intellect", affected through "infatuation", regards as "permanent and stable", all those related to this destructible "body" viz. the sons, grandsons etc., along with homes, farms, wealth and all others!"

श्रीसुबोधिनी : यदधुवस्येति। तस्य वैराग्यार्थमेवं करोति—यतोऽयमधुपवस्य देहस्य, नश्वरस्य अनुबन्धपुत्रादिसहितस्य सम्बन्धीनि गृहव्रीह्यादिक्षेत्रधनानि धुवाणि मन्यते, तदर्थमायुश्च वृथा व्ययीकरोति। यतोऽयम्-दुर्मतिः। तदपि न प्रमाणात्, किन्तु मोहादेव; अतो दूरीकरणार्थं तथा करोतीति भावः॥३॥

ननु किं धनादिदूरीकरणेन? निकृष्ट्योनौ जातः स्वयमेव विरक्तो भविष्यतीत्याशङ्क्याऽऽह—

SRI SUBODHINI: OUR LORD HAS DONE THIS SO THAT THE "JEEVA" WILL ATTAIN "DETACHMENT" (VAIRAAGYAM)! Because, the "Jeeva" has the habit of getting attached, through the infatuating factors

of "Me and mine" (Ahamta and Mamata) to the destructible body, and it's related objects/persons, such as sons, grandsons, homes, farms, wealth etc. The "Jeeva" treats them, as though, he and all of these, are permanent and stable i.e. will never get lost or destroyed! He runs behind them, wasting his life and longevity! That is why, the "Jeeva" is called here as of a "wicked intellect" (DURMATI). He treats all these related objects/materials connected with the body, as stable and permanent, due to his "Moham" (infatuation) and not due to evidence and proof, which, anyway, shows a different picture! Hence, OUR LORD MAKES THE "JEEVA" TO ADOPT AND OBSERVE "DETACHMENT", ONLY WITH A VIEW TO ERADICATE AND REMOVE THIS 'INFATUATION'!

A doubt arises here. Why wealth and other conveniences have to be eradicated? When a "Jeeva" takes birth, in low graded forms, it will, on it's own, attain "detachment"! This is answered, through the following verse.

जन्तुर्वै भव एतस्मिन् यां यां योनिमनुव्रजेत्।

तस्यां तस्यां स लभते निर्वृतिं न विरज्यते॥४॥

VERSE 4 Meaning: "This "Jeeva", during it's journey in this life of births and deaths, takes births in many "Yonis" (forms) and in each and every "birth", the Jeeva regards it as pleasurable and is eager to attain joy and happiness, through that "form"! He never attains "detachment" by these "forms" or through passing through them!"

श्रीसुबोधिनी : जन्तुरिति। एतस्मिन् संसारे, स्वभावत उत्कर्षापकर्षरहिते, स्वयं जन्तुः प्राणी, यां यां योनिम्श्चयोनिम्, शूकरयोनिं वा, अनुव्रजेत्

कर्मवशाद्गच्छेत्; तस्यां तस्यामेव, निर्वृतिं सुखम्, स लभते। स्त्रियमन्नं
निद्रां च प्राप्नोति, यथा राजशरीरे, इन्द्रशरीरे वा; अतो न विरज्यते। तस्मान्न
नीचयोनिःसम्बन्धे वैराग्यम्॥४॥

कर्मणा नरके जाते दारुणदुःखं दृष्ट्वा वैराग्यं भविष्यतीत्याशङ्क्याऽऽह—

SRI SUBODHINI: This “Samsaara”, by itself, does not have “joy or pain”. But the “Jeeva”, as per it’s past “actions”, takes various births, such as a dog, a pig etc. He attains the pleasure and joy of these births! During these births also, the “Jeeva” attains a wife, food and sleep etc. — like a “Jeeva” would get, when it attains the body of a king or even of Lord Indra Himself! Due to this, the “Jeeva” does not attain the spirit of “detachment”, due to it’s birth in a particular body — as it seeks, eagerly, the joy and happiness, through this body too! Hence, being born in a low graded birth does not lead to a spirit of detachment!

Perhaps the “Jeeva”, on attaining the sojourn in “hell”, as a result of his ‘sins’, may be inspired to attain “detachment”, as a result of undergoing very intolerable sorrow! On this, the answer is given, by our Lord, as follows.

नरकस्थोऽपि देहं वै न पुमांस्त्यक्तुमिच्छति।

नारक्यां निर्वृतौ सत्यां देवमायाविमोहितः॥५॥

VERSE 5 Meaning: “Through the “Maya” power of our Lord, the “Jeeva” gets so much infatuated, that even though it may, due to it’s actions, take births, in the various “hellish Yonis”, the “Jeeva” regards the joy and happiness, in these “Yonis”, as valuable and pleasurable! Due to this, the “Jeeva” does not want to leave or give up, these pleasures!”

श्रीसुबोधिनी : नरकस्थोऽपीति। कुम्भीपाकादिनरका उक्ताः, तत्र नारकदेहा अपि निरूपिताः। तादृशानपि देहांस्ते त्यक्तुं न वाञ्छन्ति। नरकसम्बन्धिनी या निर्वृतिः, नरकस्थमज्जादिभक्षणसुखम्, यथाऽत्राऽमेध्यगर्ते कीटनाम्। अतस्तस्यां निर्वृतौ सत्यां तस्मिन् देहे गते सा गमिष्यतीति भयान्नत्यक्तुं वाञ्छति। नन्वेतद्दुःखात्मकं प्रत्यक्षसिद्धम्, कथं निर्वृतिरित्युच्यत इत्याशङ्क्याऽऽह—देवमायाविमोहित इति। मायामोहितो विपरीतमेव मन्यते, तीव्रवेदनामपि सुखत्वेन मन्यत इति। मायाया माहात्म्यख्यापनार्थं देवपदम्॥५॥

SRI SUBODHINI: “Hells” such as “Kumbheepaaka” and others, have been referred to. The specific bodies, which have to be taken, in these “hells” also, have been explained. The wonder is, that the ‘Jeeva’ does not want to give up even these “bodies” also! It considers the food of flesh offered in ‘hell’ as ideal and pleasurable! Like the worms etc. have their food, in a highly dirty and polluted mud or hole! The “Jeeva” adopts whatever pleasure is available in these ‘Yonis’, and clings to these bodies (as we do with our bodies), treating it, as most precious. He does not want to ‘lose’ this body, as he feels, that he will lose whatever pleasure, he was enjoying in this body! It is apparent, that these ‘bodies’ give very gruesome sorrow! How and why does the ‘Jeeva’ feel and regard them as joyful and pleasurable? On this, it is answered, that the ‘Jeeva’ is infatuated through the Maya power of our Lord. DUE TO THIS, HE REGARDS SORROW AS HAPPINESS! Gruesome suffering is regarded as joyful! This wrong assumption is caused by the glory of our Lord’s “Maya” power (Deva). In other words, this is caused by the power of “Maya” of our Lord, which is capable of infatuating everyone!

Now, another doubt arises. In this human life, sons, wives etc. are to be protected by us, as a “duty”! When

these persons begin to give us sorrow, then a person will certainly get detachment! On this, it is told, as follows.

आत्मजायासुतागारपशुद्विणबन्धुषु।

निरूढमूलहृदय आत्मानं बहु मन्यते॥६॥

VERSE 6 Meaning: "This foolish human being, gets intensely attached to his body, wife, son, home, animals, wealth and relatives! He keeps and nurtures various types of desires and yearnings pertaining to all these! Through these, he regards himself as lucky and fortunate!"

श्रीसुबोधिनी : आत्मजायेति। आत्मा देहः, जाया स्त्री, सुता पुत्रः, अगारं गृहम्, पशवः, द्विणानि, बान्धवाश्च; षडङ्गोऽयं प्राकृत आत्मा। साङ्गे तस्मिन्निरूढं मूलं यस्य, तादृशान्तःकरणो भूत्वा, भाराक्रान्तोऽपि दुःखं प्राप्नुवन्नपि, आत्मानम्, बहु कृतार्थम्, मन्यते। अतस्तैः प्रत्युत राग एव तस्य, न तु वैराग्यमिति भावः॥६॥

न च मन्तव्यम्, ते सुखदायिन एवेत्याह—

SRI SUBODHINI: Body, wife, son, home, animals, wealth and family — all these 6 parts of our "human" life, constitute the body of the Aatma! (i.e. of nature) All of these get related to the "body", and the mind gets attached to them. Burdened by these, the mind gets sorrow. Even then, the human mind regards itself, as "self fulfilled", in a "big" way! How can this "Jeeva" get detachment? He, on the other hand, gets intensely attached to all these! Due to this, no one can get detachment, as a result of one's wife, son etc. i.e. it is not possible!

Is it then, that detachment, being not possible through one's wife and sons, these persons are indeed, givers of joy and happiness! On this, it is said as follows.

सन्दह्यमानसर्वाङ्ग एषामुद्वहनाधिना।

करोत्यविरतं मूढो दुरितानि दुराशयः॥७॥

VERSE 7 Meaning: “This “Jeeva” experiences burning pain in his entire body, due to the anxiety caused for the sake of providing and protecting his wife, sons etc. Even then, due to his heart being polluted through wicked and wrong desires and tendencies, the foolish “Jeeva”, continues to commit various sins, only to seek these pleasures! (i.e. to attain these only!).”

श्रीसुबोधिनी : सन्दह्यमानसर्वाङ्ग इति। एषां भार्यादीनामुद्वहनं पोषणम्, तदर्थं य आधिः, तेन सन्दह्यमानानि सर्वाङ्गानि यस्य न केवलमिह लोके तत्कृतं दुःखं प्राप्नोति, किन्तु परलोकेऽपीत्याह—करोतीति। सर्वदा मूढः सन्, बाधकवाक्यान्यविचार्य, स्वतोऽप्यन्तःकरणशुद्धिरहितो दुरितानि दुष्टप्रकारेण धनोपार्जनादीनि, ऐन्द्रियकानि वा पापानि करोतीत्यर्थः ॥७॥

एतावदपि कृत्वा नैहिकं सुखं प्राप्नोतीत्याह—आक्षिप्तेति त्रिभिः—

SRI SUBODHINI: The “Jeeva” has mental anxiety and worry, on account of the need to protect and provide for his wife, sons etc. Due to this, he feels, that his entire body is being ‘burnt’. It is not, that this “Jeeva” will attain this sort of sorrow, in this world only. But, he will experience this sorrow, in the other world also! He continues to remain as a “foolish” person, and does all his actions! He never respects the injunctions of the scriptures, and his inner mind is not pure by itself either! In this way, he earns his wealth in wrong ways, and commits “sins” through his sense organs!

Even, after doing all these, this “Jeeva” does not attain the joy and happiness in this world. Our Lord speaks about this “truth” in the following three verses.

आक्षिप्तात्मेन्द्रियः स्त्रीणामासतीनां च मायया।
रहोरचितयाऽऽलापैः शिशूनां कलभाषिणाम्॥८॥

VERSE 8 Meaning: "This "Jeeva" regards it, as true happiness and joy, when his sense organs are entrapped through fake pleasures such as: (1) Regarding the false love of prostitutes, during his time of enjoyment with them, and their words of love as "total love", although it is false and a facade! (2) Getting attached to the sweet prattling words of babies of the home and regarding them as very joyful and blissful! The inner mind, in this way, gets attached, along with the sense organs and this "entrapment" is treated by the "Jeeva" as total joy and happiness!"

श्रीसुबोधिनी : असतीनां व्यभिचारिणीनामुभयलोकनाशिकानां स्त्रीणाम्, मायया कपटेन वञ्चनार्थमेव कृतेन, आक्षिप्तानि स्त्रीवशे जातानि आत्मा इन्द्रियाणि यस्य। न हि परवशैरिन्द्रियैः सुखं भवति, स्त्रीसुखस्यैव प्रधानत्वात्। सा माया भगवद्भजनादिनाऽपि नापगच्छतीति ज्ञापयति—रहोरचितयेति। एकान्ते सा माया रचिता, एकान्तभक्त्यैवाऽपगच्छति; सा तु गृहस्थस्य न सम्भवतीत्यनुलङ्घ्या। कलभाषिणां सूक्ष्मपुत्राणामव्यक्तमधुरवाक्यानामालापैराक्षिप्तामेन्द्रियः, आक्षिप्तानि आत्मा इन्द्रियाणि च यस्य। अनेनैवैहिकसुखाभावो निरूपितः ॥८॥

स्पष्टं परलोकाभावमाह—

SRI SUBODHINI: A prostitute leads a person to the loss of this world and the 'other'! These ladies use a fa ade, (Kapati) with a view to entrap the attention of male companions. Due to this, the mind and body of the "trapped" persons comes under their control! This person begins to regard the pleasure from these ladies, as the highest! The "Maya" power of our Lord, as

exhibited by this “woman” happens, due to her loving but false words, uttered during their time of togetherness! HENCE, THIS “MAYA” CAN BE CONQUERED ONLY THROUGH ONE POINTED BHAKTHI TO OUR LORD. This sort of one pointed Bhakthi is not possible for a person, who is attached to the life of a householder! — as he will continue to have relationship with his wife. Due to this, how can he cross over the shackles of the Maya power? The sweet prattling of babies also make his mind get attached, making him lose his control over his body and mind! In this way, no one can get the total worldly happiness and joy also, when the mind and body are under the control of something or someone else (i.e. controlled from “outside”).

Even in the “other world”, this “Jeeva” does not attain joy and happiness — as per the following verse.

गृहेषु कूटधर्मेषु दुःखतन्त्रेष्वतन्द्रितः।

कुर्वन्दुःखप्रतीकारं सुखवन्मन्यते गृही॥९॥

VERSE 9 Meaning: “A householder, gets attached to the various false actions pertaining to his household, which lead predominantly to sorrow and pain only! During this time of sorrow, becoming alert, when he is able to attain or get a way out of solving this problem of sorrow (i.e. to remove and mitigate this sorrow) i.e. he attains “success” in eradicating a particular pain, then he regards this “success”, as highly pleasurable and as joy itself!” (i.e. removal of pain is regarded as bliss and joy!)

श्रीसुबोधिनी : गृहेष्विति। गृहा धर्मप्रधाना इति लोकप्रसिद्धिः, परं तत्र कपटरूप एव धर्मः, धर्मच्छलः, धर्माभासो वा। यश्च प्रतिष्ठार्थं जनसमक्षमेव औदार्यं ख्यापयति, अन्यदा समागतेभ्यो जलमपि न प्रयच्छति, स तथोच्यते।

दुःखमेव तन्नं परिकरो येषाम्। इह लोके दुःखम्, परलोकेऽपि कपटधर्मात्
 दुःखम्। तत्रैवाऽतन्द्रितः सावधानः। स्त्रीणामर्थे धर्मे महत्कार्यं कृत्वा तासामाश्रमे
 समागतस्तृषया म्रियमाणो यथा कथञ्चित् पानीयं पीत्वा आत्मानं सुखिनं
 मन्यते, कृतार्थं च। तदाह—कुर्वन् दुःखप्रतीकारं सुखवन्मन्यत इति। अत्र
 सुखं श्रुतमन्यगतं वा। गृहीति सर्वदा गृहभाराक्रान्तः। शिरःस्थारजलपानवत्
 तस्य सुखमिति निरूपितम् ॥९॥

ननु लोकद्वये सुखाभावेऽपि दुःखमपि न भविष्यतीति नाऽत्यन्तं गृहं
 निन्दितमित्याशङ्क्याऽऽह—

SRI SUBODHINI: In this world, the “home” is considered as the center for one’s “duty and actions”. But, at deeper level, these “duties” are based on “false” notions! i.e. wrong conceptions of Dharma or duties! Many householders, for the sake of earning fame, exhibit their sense of ‘generosity’ in public — but do not give even water to the guest, who has come to his home! This is not ideal householdership! A false sense of duty leads only to sorrow! Not only he attains sorrow here, but also he gets sorrow, in the other world too! He becomes adept in this false sense of performing his duties at all times! In the company of women and on fulfillment of his “duties”, he feels very happy and through the mitigation of his sorrow, he feels fulfilled. But he does not get any joy or happiness, just by eradicating his sorrow! Only the sorrow has been removed for a short time! But there is no permanent and stable joy and happiness! He regards, again in a false way, the absence of sorrow, as the presence of joy and comforts! The word used to describe this “householder” is “Gruhi) — meaning a person, who is burdened very heavily, with his desires and duties! On the removal of this “burden”, he feels happy — just like a person thinks, that he is very

happy, after quenching his intense "thirst", through drinking of water! This is the actual state of a "worldly" and "attached" householder!

In this way, there is the absence of happiness in this and the other world. But "sorrow" also will not be present! Due to this, living in a "house" should not be worthy of this severe condemnation! This is being dealt with, as follows.

अर्थैरापादितैर्गुर्व्या हिंसयेतस्ततश्च तान्।

पुष्पाति येषां पोषेण शेषभुग्यात्यधः पुमान्॥१०॥

VERSE 10 Meaning: "This householder gathers wealth from anywhere, through his actions of cruel violence and protects such persons (i.e. looks after their welfare) through which, he has to perforce undergo the punishment in hell! As for himself, he lives only on the remaining food, after all others, whom he protects, have eaten their portions of food!"

श्रीसुबोधिनी : अर्थैरिति। इतस्ततः स्वकीयानां परकीयानां च या गुर्वी हिंसा पीडा, तथा आपादितैरर्थैः तान् पुत्रादीन् पुष्पाति, येषां पोषेण, अधो नरके गच्छति। नरकविशेषेषु सामान्यतः कुटुम्बपोषको रौरवे पततीत्युक्तम्। 'यो राज्ञः प्रतिगृहीयाल्लुब्धस्योच्छास्त्रवर्तिनः। स पर्यायेण यातीमात्ररकानेकविंशतिम्। तामिस्रमन्धतामिस्रम्' इत्यादिमनुवाक्यानि। 'कुम्भीपाके महाघोरे पुनरावृत्तिवर्जिते। तुलापुरुषप्रतिग्राही ऋत्विग्भिः सह मज्जति' इत्यादिशतशो वाक्यानि अहिंसयाऽप्युत्पादितधने श्रूयन्ते, ये पुनर्घातकास्तेषां किं वक्तव्यम्। अतोऽर्थैस्तत्कृतपोषणेन च सर्वथाऽधो याति। न चाऽत्र भोगः, यतः शेषभुगुच्छिष्टभोजी। ब्राह्मणादीन् हत्वा, स्त्रीणां मलनिवृत्तिस्थानकर्तारोऽपि लोके दृश्यन्ते, कस्तेषामिह लोकः परलोको वा भविष्यति। पुमानिति समर्थोऽपि भूत्वैवं नष्टो भवतीति ज्ञापितम्। स्वयमिति पाठे न पुत्रादयो गच्छन्ति नरके, किन्तु स्वयमेवेत्यर्थः ॥१०॥

एवं सामर्थ्यदशायां न कोऽपि धर्मो भोगो वा सिद्ध इत्युक्तम्। असामर्थ्ये तु सुतरां नरको भोगाभावश्चेत्याह द्वयेन—

SRI SUBODHINI: He gives troubles of a violent nature, and gathers wealth, through depriving others of the same! He then protects and progresses his sons etc., with deep attachment to them. Due to these violent and untruthful means, he gets punished in 'hell', called as "Rauravam"! It is said that, "he, who takes the wealth of kings (by way of charity), who is intensely attached to money (wealth) — LOBHI - and he, who does actions against the injunctions of the scriptures, is forced to pass through, stage by stage, the hells of Taamisra, Andhataamisra of 21 types of "hell". These are the words, of Sage Manu! He, who accepts the charity of Tuladaana, is forced to undergo punishment with the priests in the hell called 'Kumbheepaaka"! — from where, none is able to return! All these "sayings" have been made for the gathering of wealth, without any violence! Now, we can imagine the plight of those, who have gathered wealth through foul and violent ways!

In view of the above, he, who protects his children etc. through the wealth, earned through violent ways, is bound to go to hell only! He does not attain joy and pleasure in this world either! He is able to eat only the remaining portion of food, after everyone else have enjoyed their portion of food. There are others, whose fate can never be even thought of viz. those, who kill the noble Brahmins and create, instead, through their wealth, beautiful bathrooms for their wives! These person's fate, here and hereafter, cannot be imagined at all! These persons are all "capable" ones — yet they get lost! In fact, due to the wrong actions of violence, involved in

the gathering of wealth and protection of his family, this householder will attain "hell" — but none of his family members will go to hell! This is the purport!

Though this householder is 'capable', even then, he will not get the benefits of "Dharma" or enjoyments! Hence, for the "incapable" persons, the fate of hell and the absence of enjoyments will be certain! - as per the following two verses.

वार्तायां लुप्यमानायामारब्धायां पुनः पुनः।

लोभाभिभूतो निःसत्त्वः परार्थे कुरुते स्पृहाम्॥११॥

VERSE 11 Meaning: "This householder, even after trying again and again, may find it impossible to eke out a living! When he confronts this situation, out of attachment to wealth, he loses his courage, and begins to nurture a desire to grab the wealth of others!"

श्रीसुबोधिनी : वार्तायामिति। प्रायेणाऽयं गृहस्थो वार्ताजीवनः। सा वार्ता कालवशात् पुनः पुनरारब्धाऽपि लुप्यमाना भवति। धनव्यतिरेकेण च न पोषः सिद्ध्यति, अतो लोभेनाऽभिभूतो विवेकधैर्यरहितश्च, परस्य श्रेष्ठस्याऽर्थे, गुर्वर्थे देवतार्थे वा, स्पृहां कुरुते चोरयितुं विचारयति। प्राप्तिस्तु दुर्लभेति स्पृहैवोक्ता। अनेन पारलौकिकं महदुःखमुक्तम् ॥११॥

ऐहिकसुखाभावमाह—

SRI SUBODHINI: All householders have an occupation, so that their livelihood can be sustained. But, due to circumstances of time, they may not succeed in their ventures, even after trying again and again! As the householder cannot live, without money, he becomes a victim of attachment to wealth (Lobha) and loses his faculty of discrimination (Viveka) and courage (Dhairyam). He begins to plot to grab the wealth of noble persons, his Guru's wealth or the wealth of temples and holy

places! He plans to steal wealth from these places/ persons! But, it becomes very difficult for him to attain this sort of "other's wealth"! Hence, he remains unsuccessful in this venture also — all along keeping his desire to grab the wealth of others! This sort of desire leads to great sorrow in the "other" world too!

This householder does not get the joy and happiness of this world also — as per the following verse.

कुटुम्बभरणाकल्पो मन्दभाग्यो वृथोद्यमः।

श्रिया विहीनः कृपणो ध्यायन् श्वसिति मूढधीः॥१२॥

VERSE 12 Meaning: "Due to ill luck and misfortune, when he fails in his efforts, he becomes, incapable of maintaining his family and he becomes dull witted (of poor intellect) and without any wealth! At this time, he becomes very pitiable and anxious, due to which, he begins to inhale and exhale long "breaths"!" (i.e. worried)

श्रीसुबोधिनी : कुटुम्बेति। पूर्वोक्तन्यायेन कुटुम्बपोषणे असमर्थो भवति। दैवादपि तस्य धनप्राप्त्यभावमाह—मन्दभाग्य इति। अतोऽल्पमपि वृथा उद्यमो यस्य। सर्वथा धनेन कान्त्या च विहीनो भवति। ततोऽनालोचितयाचकः कृपणो भवति। तदा पूर्वसिद्धविषयान् केवलं ध्यायन् श्वसिति, यतोऽयं मूढधीः। तत्रापि परलोकार्थं यत्नरहितः॥१२॥

एवं स्वतः सुखाभावं दुःखं चोक्त्वा परकृते आह—

SRI SUBODHINI: On attaining failure to eke out a living, this householder becomes incapable of running his household and family. He does not attain wealth due to his ill luck and misfortune (bad fate). He becomes bereft of wealth and brilliance, from all sides! He loses his discriminating faculty, as to, from whom, he should beg or not beg! In this way, he attains a very low graded pitiable state! He now, always, thinks in an anxious way,

about his problems only, due to which, he takes long breaths! With a foolish intellect, he does not put any effort to reform his world — he sojourns into the other world, after this world!

In this way, after explaining the absence of happiness and the presence of sorrow, by themselves, our Lord is now explaining the sorrow created by others by depriving happiness to this person.

एवं स्वभरणाकल्पं तत्कलत्रादयस्तथा।

नाऽऽद्रियन्ते यथापूर्वं कीनाशा इव गोजरम्॥१३॥

VERSE 13 Meaning: “On seeing this pitiable householder, as being incapable of providing for the livelihood of his family, his wife, children and others, cease to give him respect (as they used to give before). He is given up by all of them like an old bull is given up by an ungrateful farmer!”

श्रीसुबोधिनी : एवमिति। स्वपोषणासमर्थम्। तत्कलत्रादयः पूर्ववदादरमपि न कुर्वन्ति। भक्ष्यादिकमपि न प्रयच्छन्तीत्यर्थः। अत्र दृष्टान्तमाह—कीनाशा दुष्टकृषीवलाः, गोजरं वृद्धबलीवर्दम्, नाऽऽद्रियन्ते। तस्यान्नं छायां वा यथा न सम्पादयन्तीत्यनुभवार्थं दृष्टान्तः ॥१३॥

एवमपकृतोऽपि न विरक्तो जायत इत्याह—

SRI SUBODHINI: When he cannot maintain his family, his wife and others do not show the respect to him, which they were used to show before! He is denied even food and other comforts. An example is given here, as to how this deprived person is treated! Like an old and infirm bull is treated by an ungrateful farmer! He does not give it grass or tie him in a place, where there is the comfort of a shadow! This example is given from the daily experience of people!

Even after getting this sort of insulting treatment and dishonor, this person does not get "detachment" (Vairagyam) i.e. he continues to have desires!

तत्राप्यजातनिर्वेदो श्रियमाणः स्वयंभृतैः।

जरयोपात्तवैरूप्यो मरणाभिमुखो गृहे॥१४॥

VERSE 14 Meaning: "Even after all this, he does not get detachment. The people whom he protected and progressed before, only have to protect him! (i.e. he becomes "dependent" on them). Due to old age, his body changes and declines with great many disabilities. He lies, in his home, awaiting death!"

श्रीसुबोधिनी : तत्रापीति। पूर्वं स्वयंभृतैरधुना श्रियमाणो भवतीत्यवैराग्ये हेतुः। अनेन निरभिमानतया तिष्ठतीति दोषार्थमभिमाननाश उक्तः। अवश्यं मरणलक्षणानि च तस्य जातानीत्याह—जरयोपात्तवैरूप्य इति। बलीपलितादिकं वैरूप्यम्। तदाऽयं मरणाभिमुख इति निश्चयः ॥१४॥

SRI SUBODHINI: He had looked after his children and others earlier, and now he has to be looked after by them! This is the cause for his not getting "detachment"! Due to this, he has to live without any "self respect". He becomes a victim of all the physical disabilities of old age i.e. the attributes of the impending death! His hair turns white, the skin become loose — in this way, his "form of body" gets old and ugly! In this way, he awaits his death!

आस्तेऽवमत्योपन्यस्तं गृहपाल इवाऽऽहरन्।

आमयाव्यप्रदीप्ताग्निरत्पाहारोऽल्पचेष्टितः॥१५॥

VERSE 15 Meaning: "He becomes a victim of several diseases! His power of digestion becomes defective! His intake of food and other actions get reduced drastically! Like an obedient old dog, he accepts and eats

pieces of food, given to him, with disrespect, by his wife and sons!"

श्रीसुबोधिनी : तथापि गृह एवाऽऽस्ते। अवमत्या अवमानेन, उपन्यस्तमोदनादिकम्, गृहपाल इव श्वेव, आहरन् स्वयमेव गृहीत्वा भक्षयन्नपि गृह एवाऽऽस्ते। एवं बाह्यक्लेशमुक्त्वा आन्तरं क्लेशमाह—आमयावीति। आमयावी रोगवान्, अजीर्णात्रो वा। तत्र हेतुः न प्रदीप्तोऽग्निर्यस्येति, तदा अल्पाहारो भवति। भोगाभावः पुरुषार्थभावश्चोक्तः। चेष्टाऽप्यल्पैव भवति। अनेन स्वसिद्धान्यपि करणानि न सुखप्रदानि जातानीत्युक्तम् ॥१२॥

अतिक्लेशमाह—

SRI SUBODHINI: Even with all these, he lives in his home only! He is given pieces of food, like it is thrown to an old dog — by taking it himself! Even with all these, he lives in his home only. In this way, after telling about the outside "sorrow and difficulties, the Lord now speaks of his "inside" difficulties! He finds it difficult to digest the eaten food. He becomes a victim of indigestion, as his power of digestion becomes declined! He now eats little, thus becoming incapable of any enjoyment or attend to his other human goals! His actions also become reduced and curtailed! His sense organs, now, cease to give him any pleasure or happiness!

The gruesome difficulties are explained further.

वायुनोत्क्रमतोत्तारः कफसंरुद्धनाडिना।

कासश्वासकृतायासः कण्ठे घुरघुरायते॥१६॥

शयानः परिशोचद्भिः परिवीतः स्वबन्धुभिः।

वाच्यमानोऽपि न ब्रूते कालपाशवशं गतः॥१७॥

VERSES 16 and 17 Meaning: "On the coming of the actual time of his death, due to the upward movement

of wind, his eyes and eyeballs get risen! The wind pipe gets blocked through heavy clogging with phlegm! — due to which, he experiences severe pain and difficulty in breathing and while coughing! He experiences, in his neck, the roaring sounds of the wind, which increases his anxiety and worry! He is surrounded by his sorrowing relatives, and he sleeps for a considerable time! Due to the control, over him, through the pangs of his impending death, he is unable to speak or respond, even after being called out!”

श्रीसुबोधिनी : वायुनोत्क्रमतोत्तार इति। उत्क्रमता देहं परित्यज्य गच्छता, ऊर्द्धं गच्छता, प्राणेन उद्गते तारे अक्ष्णोर्यस्य, तादृशो भवति। तत्र हेतुः—कफेन संरुद्धा नाड्यो यस्य, तादृशेन वायुना। वायोमार्गो मुखगतः, नासागतो वा कफेन रुद्धः; अतः कफरहितेन मार्गेण गच्छामीति विचार्य नेत्रयोराघातं करोति, तदा पुरुष उत्तारो भवति। लोकदृष्ट्या तस्य खेदो निरूपितः। तस्यापि दुःखानुभवमाह—कासेति। कासश्चासौ रोगविशेषौ, ताभ्यां कृत आयासो यस्य। तादृशोऽपि न विरज्यत इत्युक्तम्। कण्ठे पुनर्धुरधुरायते। वाय्वनुकरणशब्दोऽयम्, धुरधुरवदाचरति। विड्वराहानु-करणशब्दोऽप्ययम्, तेनाऽस्य दुर्गतिः सूचिता तदापि गृहमध्य एव शयानो भवति। बन्धुभिश्च परितः शोचद्भिः परीतो भवतीति लौकिकव्यवहारोऽपि। व्यर्थमयं प्राणी स्वात्मानं नाशितवानित्यनुकरणमिव वर्ण्यते, न हि कृतकार्यं कश्चिच्छोचति। तदा कालपाशेनावृतः ‘तात’ इत्युच्यमानोऽपि न ब्रूते ॥ १६ ॥ १७ ॥

एवं सर्वावस्थामुक्त्वा मुख्यं तस्य मरणमाह—

SRI SUBODHINI: The vital air begins to move upwards, preparing itself to give up the body! The eyeballs get raised due to this. Through the thick “phlegm”, his nerves and wind pipe get clogged! The wind begins to get out, either through the mouth or through the nose! But, it finds great difficulty in going out. Due to this,

it tries to get out through the eyes and injures them in this process! He gets bouts of "cough", but is unable to cough properly, due to heavy congestion. In this way, both cough and difficulty, in breathing, 'cause him great agony and pain! **EVEN AFTER ALL THESE, HE DOES NOT GET "DETACHMENT"!** The wind makes the sound of "Gur Gur" (like the sound of the village pig). He undergoes this bad state and plight, in a very anxious way! Even after all this agony, he remains in his home only, all the time "sleeping"! He is surrounded, on all the four sides, by the sorrowing relatives! He had, wasted his "Aatma" (body) in his life (instead of using the body to find the truth). All of his relatives seem to express the sorrow for this person, for having wasted his life in this way! If someone has got fulfilled in his life, no one will express "sorrow" for him — although they will, out of love, experience pain, due to the impending death of a fulfilled and noble soul! Even if he is called out now, "Oh father!" (by the son), this dying person is unable to respond or speak due to the pangs of death, caused by "time" (Kaala Paasa).

After explaining the "dying" situation of this person, our Lord is now speaking the most important factor of his "death" itself!

एवं कुटुम्बभरणे व्यापृतात्माऽजितेन्द्रियः।

प्रियते रुदतां स्वानामुरुवेदनयाऽस्तधीः॥१८॥

VERSE 18 Meaning: "In this way, this "Jeeva", who is engaged, ceaselessly in the progress and maintenance of his family only, without putting efforts to attain victory over his sense organs, now begins, on his death bed, to experience great sorrow and pain, amidst his weeping relatives! He becomes unconscious and attains death!"

श्रीसुबोधिनी : एवमिति। कुटुम्बभरणे व्यापृतात्मा योजितचित्तः, अग्रेऽपि खेदं प्राप्तुमजितेन्द्रियश्च। अन्यकृतभगवन्नामश्रवणाभावार्थं स्वानां रुदतां सताम्, स्वयमपि स्मरणरहितः, उरुवेदनया अस्तबुद्धिर्घ्नियते प्राणांस्त्यजति। अनेनाऽष्टादशविद्यानां वैयर्थ्यमुक्तम् ॥१८॥

तस्य परलोकदुःखमाह—यमदूतावित्यादिषोडशभिः—

SRI SUBODHINI: This person, when he was well and healthy had always engaged himself, in the progress and protection of his family only i.e. his mind was always in this activity! Due to this ceaseless attachment, the pain, now being experienced by him, on his death bed, is being told. Through the word, “having not conquered his sense organs”, what is told, are the pain and difficulties, which he would experience, in the future! He, at this stage, is unable to listen to the chanting of the holy names of our Lord, done by others! He experiences, intense sorrow and pain, due to which, he does not remember our Lord, by himself! (i.e. unable to do so). He, having lost his intellectual power, now, attains “death” by giving up his “vital air” (Praana). In this way, all of his 18 types of knowledge, gathered in his life, becomes “a waste and useless” (by not being devoted to our Lord).

Our Lord, up to now, has described through 18 verses, the “sorrow” of this world. Now, through 16 verses, the “sorrow of the other world” is being explained.

यमदूतौ तदा प्राप्तौ भीमौ सरभसेक्षणौ।

स दृष्ट्वा त्रस्तहृदयः शकृन्मूत्रं विमुञ्चति॥१९॥

VERSE 19 Meaning: “When the messengers of Lord Yama, who are very fierce, equipped with intensely angry eyes, come to take him, he releases both urine and faeces, due to terrible fear, caused by seeing them!”

श्रीसुबोधिनी : प्राणत्यागे यदि शुद्धो भवेत्, तदा पुत्रादिकृतसंस्कारैरपि सिद्धिं गच्छेत्; तदभावार्थं यमदूतयोरागमने भीतः, तयोर्दर्शनेन शक्नुदमेध्यम्, मूत्रं च, त्रस्तहृदयः सन् विमुञ्चति। प्राणोत्क्रमणसमय एवैतज्जातमिति न शौचादिविलम्बः॥१९॥

अतः पुण्याभावात्, तृणजलौकावत् देहसम्बन्धाच्च, यमनिर्मितो यातनादेहस्ताभ्यामेवाऽऽनीतः स्वदेहपरित्यागानन्तरमेव तं गृह्णातीत्याह—

SRI SUBODHINI: At the time of death, if he was a “pure” person, then, he would attain a good ‘fate’, due to the purifying ceremonies being done by his sons! But, on the contrary, he meets the messengers of Lord Yama, due to which, he gets terrible fear! He now releases urine and faeces out of this intense fear, and at the same time, he dies also!

Due to lack of “Punya” (good deeds), he attains the “body” for undergoing the residence in the world of Lord Yama, brought to him, by the messengers of death. He takes up this new “body”, only after giving up his previous “body” — as per the following verse.

यातनादेह आवृत्य पाशैर्बद्ध्वा गले बलात्।
नयतो दीर्घमध्वानं दण्ड्यं राजभटा यथा॥२०॥

VERSE 20 Meaning: “The messenger of “death” (Lord Yama) puts him into his new body, fit for undergoing the results of his actions! Then, like, a soldier of the king takes away an offender, in the same way, ropes are put on his neck and they take him, forcibly, on a long journey!”

श्रीसुबोधिनी : यातनादेह इति। तदा यमदूतौ अपानद्वारा निर्गतप्राणम्, यातनादेहे निरुध्य, आज्ञाकारिणमपि बलात्पाशैर्गले बद्ध्वा दीर्घमध्वानं नयतः। यातनापदेन देहसम्बन्ध एव क्लेशो निरूपितः। ननु बद्ध्वा नयनं किमर्थम्? नरकस्त्वग्रे वक्तव्य इत्याशङ्क्याऽऽह—दण्ड्यं राजभटा यथेति।

प्रवृत्तिमार्गस्थितं सर्वमेव यमदूतौ नयतः तत्र यो दण्ड्यः स बद्ध्वा नीयते।
दण्डनज्ञापकं बन्धनम्। यथाऽधिकारिणां राजभटा नयन्त्येव, दण्ड्यं तु बद्ध्वा
नयन्तीति ॥२०॥

मार्गेऽपि तत्कृतं क्लेशमाह—तयोरिति चतुर्भिः। पुरुषार्थचतुष्टयनाशक
इति मार्गे चतुर्भिः क्लेशो निरूप्यते—

SRI SUBODHINI: The person, whose ‘vital air’ gets out of the body, through the path of “Apaana” (lower portion of the body), is caught up, by the messengers of death, into a new body, for undergoing it’s new residence in the world of Lord Yama! He is bound with heavy ropes, and is forcibly taken, on a very long journey! The word “Yaatanaa” denotes the pain caused to the body! Why is he taken, “bound” in this way? — especially when he will experience “hell” later only?! Answering this, it is said, that all persons, who had wasted their lives through the actions of desire, are taken away by the messengers of Lord Yama only. Those among them, who have to be punished, are taken away, by being “bound”. Being “bound” means, that he will be “punished”! — like an officer of the kingdom is taken away by the soldiers of the king! Even in this world, we see, that those, who deserve punishment, are taken away “bound”!

On the way, the messengers of Lord Yama give a lot of pain. This is explained in 4 verses. These “difficulties” are capable of destroying the four “human” goals! That is why, the “pains” are described in 4 verses.

तयोर्निर्भिन्नहृदयस्तर्जनैर्जातवेपथुः।

पथि श्वभिर्भक्ष्यमाण आर्तोऽघं स्वमनुस्मरन्॥२१॥

VERSE 21 Meaning: “Due to the threatening commands of the messengers of Lord Yama, this “Jeeva” experiences the breaking of his heart and trembling of his

body! On the way, he is bitten by dogs! At this time only, he remembers his "sins" and becomes intensely anxious and sorrowful!"

श्रीसुबोधिनी : दूतौ पुण्यपापयोरधिष्ठातृरूपौ। पुण्यस्याऽप्यकरणात् स क्रुद्धः, पापस्य करणात् द्वितीयः। उभाभ्यां निर्भिन्नं हृदयं यस्य। तयोरिति स्वरूपेणैव भयोत्पादकत्वात् षष्ठी निर्दिष्टा। महाभयेन हृदये भेदः, तर्जनैर्वा। वादण्डनपूर्वकं ताडनं तर्जनम्। जातो वेपथुः कम्पो यस्य। अहोरात्राभिमानिन्यो देवता विकर्मसाक्षिण्यः श्वानः, तैश्च पथि भक्ष्यमाणो भवति। आर्तश्च भवति, रोगादिभिरिव व्याप्तः। **स्वस्य अघमनुस्मरन्निति** देवतासान्निध्यात्तस्य पूर्वज्ञानमुत्पद्यत इति ज्ञापितम्। प्राणोत्क्रमणक्षणप्रभृतिक्लेशावश्यकत्वात् पथि शुनां भक्षणमुक्तम् ॥२१॥

मार्गे दुःखान्तराण्यप्याह—

SRI SUBODHINI: These messengers symbolize, as the presiding authorities, for rewarding good deeds (Punya) and punish 'bad deeds'. Now that this "Jeeva" is devoid of "good deeds", they get angry over him and also become upset over his "sins"! Due to this, the heart of this 'Jeeva' breaks up — especially on seeing the terrible forms of these messengers of death, he gets intense fear! These messengers also "threaten" him often, on the way! His "body" begins to tremble! The presiding deities of both "day and night", who are the "witnesses" of his evil deeds now assume the forms of "dogs", and he is bitten by them on the way! He now becomes more unhappy, like a person caught up, through a dangerous disease! Due to the presence of these celestial deities (in the form of these 'dogs'), he attains the previous "knowledge" (Jnana), due to which, he begins to remember all his 'sins'! From the time of his death, he attains severe difficulties, and hence the biting of dogs, on the way, is also indicated.

The other "sorrow and pain" experienced by him on the way, are also described, in the following verse.

क्षुत्तृदपरीतोऽर्कदवानलानिलैः-

सन्तप्यमानः पथि तप्तवालुके।

कृच्छ्रेण पृष्ठे कशया च-

ताडितश्चलत्यशक्तोऽपि निराश्रमोदकः॥२२॥

VERSE 22 Meaning: "He becomes restless, through both hunger and thirst. Heat, dry heated air and forest fire make him sorrowful! Due to the absence of a cool resting place and water, he is made to pass through the path of burnt up (heated) dry sand! Due to this, he loses his strength to walk. At this time, the messengers of death give him lashes on his back, through the "whip" in their hands! Due to this, he has to forcibly get up and walk, with great difficulty!"

श्रीसुबोधिनी : क्षुत्तृदपरीत इति। क्षुत्तृषावपि यातनासम्बन्धिन्यौ, अतस्ताभ्यां व्याप्तः। अर्कदवानलावपि तथा अनिलश्च। तैः सम्यक् तप्यमानः। सन्नतः क्लेशो निरूप्य इति अन्तःस्थकृततापः, बहिःस्थितकृततापश्च वर्णितः। मार्गकृतमप्याह-पथि तप्तवालुक इति। मार्गे सर्वत्र वालुकैव, साऽपि तप्ता। कृच्छ्रेण चलतीति तत्कृतपीडानुभवो निरूपितः। महावेदनाभावमासशङ्क्य ताडनेनैव तथात्वमिति वक्तुं ताडनमाहपृष्ठे कशया च ताडित इति। वेत्रताडनं मुख्यम्, तयोः सहजम्। कशा अश्वप्रहरणी, तयाऽपि ताडितः। निराश्रमोदक इति यमदूताभ्यां नीयमानमार्गे न च्छाया गृहवृक्षादिकृता, नाऽपि जलम् ॥२२॥

गतिसाधनानां क्लेशरूपत्वमुक्त्वा तस्य क्लिष्टां गतिमाह-

SRI SUBODHINI: He gets, due to this agony and pain, both hunger and thirst. He now meets the heat of the sun, heat of forest fire and the force of dry hot wind! His agony and pain becomes increased, due to all these!

Thus, he encounters every type of difficulty and pain! — both internal and external! On the way also, he experiences great agony and pain. Everywhere, there is 'sand', which is hot! He is made to walk, with great difficulty, on this path of sand! They also threaten and upbraid this person, on the way! They beat him on his back, through their 'whip' — like a horse is beaten! The path, through which this person has to pass through has no cool home to take rest or shadow of a tree! No water either!

In this way, after describing the various types of sorrow, on the way, now, his "journey" (fate — Gati) is being told to be totally sorrowful!

तत्र तत्र पतन् श्रान्तो मूर्च्छितः पुनरुत्थितः।

यथ पापीयसा नीतस्तरसा यमसादानम्॥२३॥

VERSE 23 Meaning: "He falls down on the way, due to tiredness and becomes unconscious too! On the rise of consciousness, he gets up again. In this way, like a hunted animal is taken away, by a hunter, he is taken to the city of Yama, through this path of intense sorrow!"

श्रीसुबोधिनी : तत्र तत्रेति। प्रतिपदं पतन् श्रान्तो भवति, अतिवेदनया मूर्च्छितश्च। तथाऽपि यातनादेहत्वात् पुनरुत्थितो भवति। तथा नयने तारतम्यं ज्ञापयन् हेतुमाह—यथा पापीयसा नीत इति। पापीयसा धातकेन, अरण्ये वधार्थं नीतो भवति, व्याघ्रदिना वा। यथा पापयुक्तो वा यथा पापीयान् स्वकृतपापयुक्तो वा स्वकृतपापानुसारेण यो जातो देहः, यथा पापीयान्, तेन तरसा शीघ्रमेव यमसादनं नीत इति पापतारतम्ये दुःखतारतम्यं निरूपितम् ॥२३॥

बहुदूरं शीघ्रं नीयमानः क्लिश्यतीति प्रकारकृतमपि क्लेशमाह—

SRI SUBODHINI: He falls down on the hot sand often and gets tired! Due to great pain, he becomes unconscious too! Due to the presence of the new "body",

intended for undergoing punishment, he gets revived from his unconscious state! Like a hunted animal is taken away by a hunter or a killer takes away a person to kill in a jungle — in the same way, this person, gets the 'body', as per the nature and extent of his 'sins', and the messengers of death "drag" him, with the same force to the city of Yama! The sorrow and pain are experienced as per the nature and extent of his "sins" (i.e. more or less).

He is taken, very far, quite quickly and due to this, he experiences severe pain and agony! — as per the following verse.

योजनानां सहस्राणि नवतिं नव चाऽध्वनः।

त्रिभिर्मुहूर्तैर्द्वाभ्यां वा नीतः प्राप्नोति यातनाः॥२४॥

VERSE 24 Meaning: "This agony ridden path towards the world of Lord Yama, consists of 99,000 miles! This "Jeeva" is taken over this long distance, within a few hours (2 or 3 "Muhurtaas") by these messengers of Lord Yama! Due to this forcible quick bound journey, he experiences severe pain and sorrow!"

श्रीसुबोधिनी : योजनानामिति। कर्मभूमेः सकाशात् यातनास्थाने एकसहस्रयोजनन्यूनलक्षयोजनानि सन्ति, तदाहसहस्राणि नवतिं नव चेति। भूमेर्दलं तावदेव 'अधस्ताद्धूमेः' इति वचनात् सहस्रं योजनानि तस्याअधोभागः यातनाभूमेर्वा अर्वाक्। वराहकल्पानुसारेण चैतदुक्तम्, ब्रह्मकल्पेनाऽपि न विरुध्यते। त्रिभिर्मुहूर्तैरिति। पापाल्पत्वे। द्वाभ्यामिति पापाधिक्ये। एतावद्दूरमेतावत्कालेन नीतो यातनाः प्राप्नोति। तावदुःखं प्राप्नोतीत्यर्थः ॥२४॥

तत्र प्रकीर्णपापानां यथापापं त्रिविधं नरकमाह त्रिभिः—

SRI SUBODHINI: From this place of action (earth) to the world of Yama, it is said that this person is forcibly taken very quickly to cover the journey of 99,000 miles! The lower portion of this earth is also 1,000 miles and

is situated before the "earth of suffering"! As per the aeon of "Varaaha", this measurement has been told, through this description is not opposing to the aeon of Brahma! He is taken away in 2 to 3 "Muhoorthaas" (very short time) to the place of his punishment. If his "sins" are more and considerable, then he is taken away in 2 "Muhoorthaas" only! (i.e. in shorter time). Covering such a large distance, within such a short period gives him great pain and he suffers pain, in proportion to the sins committed by him!

Through the following 3 verses, three types of "hell" (Naraka) are described, which is experienced by this "Jeeva", as per his "sins".

आदीपनं स्वगात्राणां वेष्टयित्वोल्मुकादिभिः।

आत्ममांसादनं क्वापि स्वकृतं परतोऽपि वा॥२५॥

जीवतः स्वाङ्गाभ्युद्धारः श्वगृधैर्यमसादने।

सर्पवृश्चिकदंशाद्यैः स्मरद्भिश्चात्मवैशसम्॥२६॥

कृन्तनं वावयवशो गजादिभ्यो निपातनम्।

पातनं गिरिशृङ्गेभ्यो रोधनं चाऽम्बुगर्तयोः॥२७॥

VERSES 25, 26 and 27 Meaning: "He is burnt up, in this world of Yama, by being placed between burning wood! In another hell, he is made to cut himself or he is cut by others, and is forced to eat his own flesh! He is poked and injured through dogs and vultures! Serpents, scorpions and others, whom he has killed in his earlier life, now, remembering him, bite his body and make his body, into several pieces! In some other hell, he is smashed by elephants and in some others, he is thrown down from the peaks of mountains! He is put

inside deep waters or puddles and is also "bound" inside them!"

श्रीसुबोधिनी : आदीपनमिति सात्त्विके पापे; जीवत इति राजसे; कृन्तमिति तामसे। ज्वलदुल्मुकानि गात्रेषु वेष्टयित्वा आदीपनं ज्वालनम्। आदिशब्देन तृणवस्त्रादिभिरपि वेष्टयित्वा दाहः। महापातकानामेतत्। अन्येषां तु आत्ममांसादनं क्वापि देशे। स्वेनैव कृतं कृन्तनम्, स्वदेहादुद्धृतम्। परतोऽपि वा अन्योद्धृतं वा। स्वत एव कृते पापे, अन्यप्रेरणया कृते। जीवतः स्वस्य गात्राणां शरीरावयवानामभ्युद्धारः श्वगृध्रादिभिः कृतः। तैरेव भक्ष्यत इति विशेषः। यमसादन इति। सर्वतो भयानकत्वं सूचितम्। श्वानः पूर्वमुक्ताः। गृध्राः पाषण्डाभिमानिनः। सर्पवृश्चिकदंशाद्यैरिति। दंशाः स्थूला मशकाः। आदिशब्देन मत्कुणादयः। आत्मवैशसं पूर्वं स्वमारणम्। तैरपि कृतो गात्राभ्युद्धार इति योजना। इक्षुदण्डानामिवावयवशः कृन्तनम्। गजव्याघ्रादिभ्यो निपातनं भक्षणार्थं प्रक्षेपः। गिरिशृङ्गेभ्यश्चाऽधः पातनम्, जले च निरोधनम्, गर्ते च। यथायथमेतानि पापफलानि ॥२५॥ २६ ॥ २७ ॥

प्रकीर्णकान्युक्त्वा मुख्यान्याह—

SRI SUBODHINI: If the "sin" committed is "Satwik", then the body of this "Jeeva" is only burnt! If the "sin" is "Rajasik" in nature, then the "body" is made to be bit through the dogs, vultures etc. If the "sin" is "Tamasik", the "body" is cut into pieces! The body is put in the middle of wood, which is lit with fire, on all the four sides (Aadeepam). Alternately, the body is wrapped in clothes or in grass and is lit with fire! A great sinner is punished in this way! Other "sinners" are made to eat their own "flesh", in some other hells! He may be asked to cut his own body and made to eat his own flesh! Alternately, they cut away the flesh of others, and the same is forced to be eaten by this vile sinner! If he had done "sins", due to the inspiration of others, then

“others” cut away this person’s flesh, and make him eat it! This sinner, while living in hell is eaten part by part by dogs, vultures etc.!

This abode of Yama is very fearsome from all angles. This is what is indicated! These “dogs” are symbolic of the presiding deities of night and day, and have “witnessed” the “sins” of this person! The body of this sinner is cut, in this way, into many pieces! The vultures are those deities symbolizing atheistic faiths! The word “Damsa” refers to the big flies. This sinner, had killed these ‘flies’ earlier, during his earthy life. Now these ‘flies’ remember this sinner and cut away and separate all the parts of his body! — like pieces of wood are cut! Animals, such as elephants, tigers etc. chase this sinner, with a view to kill/eat him! He is made to fall (i.e. thrown) from the peaks of the mountains! He is made to fall into big gutters and kept submerged in dirty water. All these punishments are given, as per the nature of the “sins” done by this “Jeeva”!

After describing the “general” sins, the most important “sins” are now described by our Lord.

यास्तामिस्रान्धतामिस्त्ररौरवाद्याश्च यातनाः।

भुङ्क्ते नरो वा नारी वा मिथः सङ्गेन निर्मिताः॥२८॥

VERSE 28 Meaning: “The punishments meted out in the hells, such as Taamirsa, Andhataamisra, Rourava and others, have to be borne by both the male and the female beings — for the sins committed through relationships, which are sinful! Or due to “sins” committed through other ways!”

श्रीसुबोधिनी : यास्तामिस्त्रेति। अष्टाविंशतियांतना या उक्ताः, ता भुङ्क्ते। तासां लक्षणमुत्तरत्र वक्ष्यते। स्त्रिया भोग्यत्वेन

नरकानुभवाभावमाशङ्क्याऽऽह—नारी वेति। भोग्यत्वांशेऽपि
नरकसम्बन्धार्थमाह—मिथः सङ्गेनेति। अन्योन्यसम्बन्धजनितपापेन निर्मिता
यातनाः ॥२८॥

भयमात्रत्वमित्याशङ्क्य लोकदृष्टान्तेन सत्यसत्त्वं साधयति—

SRI SUBODHINI: There are 28 types of “hells” such as Taamisra, Andhataamisra, Rourava and others and various types of punishments are meted out therein! The attributes of all these “hells” will be described in the 5th canto. Can we say, that ladies, being the victims of any enjoyment, will be spared all these punishments? Not at all. Both male and female sinners have to undergo these punishments. Due to “relations”, which are “sinful” in nature, the punishments in hell have to be borne! The word “Sambhandho” means the “relationship which one has with another” i.e. the “sins”, which may be committed, through relationship with each other! These punishments have to be “borne” by these “Jeevas”!

Are these references of punishments meted out at the various hells made by our Lord, just only to create fear? Not at all! The Lord gives a worldly example to say, that these are real and truthful!

अत्रैव नरकः स्वर्ग इति मातः ! प्रचक्षते।

या यातना वै नारक्यस्ता इहाऽप्युपलक्षिकाः ॥२९॥

VERSE 29 Meaning: “Oh mother! These hells and heaven can be seen actually! A person can actually experience the punishments meted out in these “hells” also in this world!” (i.e. he can become familiar with these).

श्रीसुबोधिनी : अत्रैव नरकः स्वर्ग इति। इष्टाधिकारिणां राज्यादयः,
अनिष्टकारिणां राजदण्डादयश्च प्रत्यक्षमुपलभ्यन्ते। एतत्सर्वं यतोऽस्मिन्नेव

लोके दृश्यत इत्यत्रत्या यातनास्तदुपलक्षिकाः॥२९॥

एतत्सर्वं कुटुम्बपोषनिमित्तमेवेत्याह—

SRI SUBODHINI: In this world, we see, that the officers, who are liked by the king are rewarded with kingdoms, wealth etc. Those, who have committed “offences” are meted out due punishments by the king. We see this happening in the world, everyday! When these are seen, even in this world, then we should become familiar with the punishments, which are meted out in the hells, through the punishments, which are usually given by the king etc. — i.e. those in authority!

The Lord says that, “whatever action is done on this earth, is done for the sake of protecting and progressing one’s family only”! — as per the following verse.

एवं कुटुम्बं बिभ्राण उदरम्भीररेव च।

विसृज्येहोभयं प्रेत्य भुङ्क्ते तत्फलमीदृशम्॥३०॥

VERSE 30 Meaning: “In this way, a person who functions and lives only for the protection and progress of one’s family or lives only to fill up his own belly, gives up his body and family here on this earth, on meeting his death! Later, he undergoes the punishments, as explained, for the “sins” committed by him!”

श्रीसुबोधिनी : एवमिति। यस्य वा कुटुम्बं नाऽस्ति, सोऽप्येवमनुभवतीत्याह—उदरम्भीररेव चेति। इहैव कुटुम्बमुदरं च त्यक्त्वा, पश्चात् प्रेत्य, तदुभयपोषनिमित्तं फलमीदृशमनुभवति ॥३०॥

सर्वेषां पापजनकद्रव्यानुभवेऽपि एक एव तत्फलं भुङ्क्ते इत्याह—

SRI SUBODHINI: The one, who does not have a family also experiences this sort of “hellish” punishments! This person always fills up his own belly only.

but the householder, who is interested only to progress and protect his family, after death, undergoes the punishments for the "sins" committed by him, in looking after his family! The interesting factor is, that he gives up his body and the family too, which he was protecting up to now!

Everyone uses and enjoys the wealth and materials earned and gathered through "sins". But, punishments for these actions have to be borne only (singly) by the one, who has committed the sinful actions! Our Lord speaks this truth, through the following verse.

एकः प्रपद्यतेऽध्वानं हित्वेदं सकलेवरम्।

कुशलेतरपाथेयो भूतद्रोहेण यद्धृतम्॥३१॥

VERSE 31 Meaning: "This sinner has to leave all the wealth earned through sinful means along with his body, here on this earth. On death, he takes along with him the food for his journey (on the way) consisting of the sins committed by him due to his hatred of others (cheating, untruthful actions which are "sinful"). Then he proceeds alone, to the hells earmarked for him!"

श्रीसुबोधिनी : एक इति। कलेवरसहितमेतत्सर्वं परित्यज्य, एक एव यमलोकाध्वानं प्रपद्यते, कुशलपाथेयः, इतरपाथेयो वा। उभयविधानामपि प्रवृत्तिपराणां यमलोक एव गमनमिति ज्ञापयितुं कुशलेतरपदम्। पाथेयं पथि शम्बलम्। भूतानां प्राणिनां द्रोहेण यद्धृतम्, तदवश्यं भोक्तव्यमिति ज्ञापनार्थं पुनरुक्तम् ॥३१॥

ननु यमलोके वा प्रायश्चित्तं कुर्यात्, विवादं वा, 'न मयैव भक्षितम्' इति। तथा सति नरको न स्यादित्याशङ्क्याऽऽह—

SRI SUBODHINI: The "sinning" householder has to leave his wealth, family etc. and even his body on death, on this earth only. He goes towards the abode of

Lord Yama. The householders who have done good deeds, go through the path of welfare and benediction. The sinners go into the path of sins! But both the persons, who have done good deeds, and those who have done bad deeds, have to go in the path towards the abode of Yama only! The word “Patheya” means “food on the way”. The “sinner” will have his “food” i.e. he has to undergo punishment for the actions of sin committed by him, because of his ill will and hatred towards all others! This aspect of “sure punishment” i.e. he has to undergo the sorrow of the “hells” is reemphasized by our Lord!

Can we say, that this sinner will undertake to do repenting actions in the abode of Lord Yama? Or will he argue, that he alone should not be punished, as the fruits of his sinful deeds have been shared by all? Or will he say, that how can he be singled out to be punished? In this way, can he avoid the punishments of the hells? On this, our Lord answers, as follows.

दैवेनाऽऽसादितं तस्य शमलं निरये पुमान्।

भुङ्क्ते कुटुम्बपोषज्ञस्य हतवित्त इवाऽऽतुरः॥३२॥

VERSE 32 Meaning: “The sinful householder does unrighteous and unjustifiable (offending) actions for the sake of protecting the “bellies” of his family members. This householder, through the will and desire of our Lord, is made to undergo his due punishments in the hells designated for him! (i.e. bad results for sinful deeds). At this time, he becomes so very sorrowful, like a person with a dangerous disease, has been made to lose all his wealth, through robbery and theft!” (i.e. he has now “lost” everything!)

श्रीसुबोधिनी : दैवेनेति। तत्र भगवदिच्छयैव तस्य शमलमुपस्थितम्,

भुङ्क्ते च; न तु तदन्यथा कर्तुं शक्यते। शमलं पापफलम्। निरये नरकभूमौ। पुमानिति स्वतन्त्रः। ननु भगवदिच्छया चेत् कस्य दोषोऽयमित्याशङ्क्याऽऽ-
हकुटुम्बपोषस्येति। अन्तर्दुःखमपि तस्येत्याह—हृतवित्त इति। यथा रोगग्रस्तदेहो
वित्ते गते दुःखमनुभवति, एवं कुटुम्बे देहेऽपि गते तद्वासनाया विद्यमानत्वात्
शमलं भुङ्क्ते। धर्माधर्माभ्यां कुटुम्बपोषकस्यैतदुक्तम्।

केवलाधर्मेण कुटुम्बपोषकस्य फलमाह—

SRI SUBODHINI: Only through the will and desire of our Lord, the results of his “sins” are meted out to this sinner, in the hell! He has to undergo these punishments there! He can never change this! Why does he meet with such a fate? It is said here, that he has committed various unrighteous actions, for the sake of protecting his family! Just like a person, who has been affected by a bad disease, on the loss of his wealth also, experiences great sorrow, in the same way, on the demise of both his body and the family (which he leaves on his death!), due to the presence of his latent tendencies, he is made to undergo the punishments, which are caused by his sinful actions! The results, which accrue to a householder for progressing and protecting his family, through righteous and unrighteous ways and means, are explained here.

The results attained by a person, who protects his family through “unrighteous” ways, are mentioned, in the following verse.

केवलेन ह्यधर्मेण कुटुम्बभरणोत्सुकः।

याति जीवोऽन्धतामिस्रं चरमं तमसः पदम्॥३३॥

VERSE 33 Meaning: “He, who is involved and immersed, in protecting and progressing his family, through the earnings, by sinful ways only, goes to the

death, on this earth only. He goes towards the abode of

hell known as “Andhataamisra”, which gives the most cruel and difficult-to-bear sorrow and pain!”

श्रीसुबोधिनी : केवलेनेति। पापोपार्जितेनैव द्रव्येण, व्याध इव, घातक इव वा, यः कुटुम्बं पोषयति; उत्सुको वा; सोऽन्धतामिस्रं याति। अस्मादन्धतामिस्रात् तद्भिन्नं दैत्यानामन्ते फलरूपम्। तदाह—चरममिति। तत्र गतो न निवर्तते। तत्र च निवृत्त्यभावार्थमाह—तमसः पदमिति ॥३३॥

तत्र कल्पान्तं स्थित्वा पुनरायातीत्याह—

SRI SUBODHINI: The sinning householder protects his family, through the wealth gathered through “sinful” actions, like a hunter or a butcher! He gets intensely attached to his family. Due to this, he is made to undergo the punishment in the hell known as “Andhataamisra”. This hell is different from the one, where all the demons, eventually go, as a result of their “violent” lives! This “hell” is called the “last destination”, in this verse — as after reaching this place, there is no return to any other place, for the “Jeeva” — as he continues to remain here only! — as it is the place of intense “Tamas”.

This “Jeeva” remains in this hell and returns back, only at the end of the particular “Kalpa” (aeon).

अधस्तान्नरलोकस्य यावतीर्यातनादयः।

क्रमशः समनुक्रम्य पुनरत्राऽऽव्रजेच्छुचिः॥३४॥

VERSE 34 Meaning: “The “Jeeva”, before he gets a “human” birth, undergoes the various punishments, which are due to it, in proper order and on getting totally purified, he takes the birth as a ‘human’ being!”

श्रीसुबोधिनी : अधस्तादिति। नरलोकस्याऽधस्तात् यावतीर्यातनाः, ताः सर्वा एव क्रमेण, ऊर्ध्वमुखः सन्, अनुभूय, न तु सर्वाः सकृत्, किन्तु

KAARIKA 3 Meaning: “If the “action” becomes

समनुक्रम्य। एकं नरकमारभ्य, तत् सम्यक् भुत्वा, पुनर्नरकान्तरं भोक्तुमारभत
इत्यर्थः। पुनरत्रैव लोके शुद्धो भूत्वा आव्रजेदित्यर्थः॥३४॥

इति श्रीभागवतसुबोधिनां

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

तृतीयस्कन्धे त्रिंशाध्यायविवरणम्।

SRI SUBODHINI: There are so many “punish-
ments”, which the “Jeeva” has to undergo, in the various
“hells” below this world of the “humans”! After going
through these punishments, in proper order (i.e. he does
not go through them at “one go”!), he takes the “human”
birth again. In other words, he completes the “punish-
ments” in one hell, and goes to another one! In this
way, the “Jeeva” is purified and he is given a birth,
again, as a “human”, by our Lord!

Thus ends the Sri Subodhini commentary of Shri
Mahāprabhu Vallabhāchāryaji, on chapter 30 of Canto
III of Shri Mahā Bhāgavata Purāna.

mother! When ~~1922~~ ~~1923~~ ~~1924~~ ~~1925~~ ~~1926~~ ~~1927~~ ~~1928~~ ~~1929~~ ~~1930~~ ~~1931~~ ~~1932~~ ~~1933~~ ~~1934~~ ~~1935~~ ~~1936~~ ~~1937~~ ~~1938~~ ~~1939~~ ~~1940~~ ~~1941~~ ~~1942~~ ~~1943~~ ~~1944~~ ~~1945~~ ~~1946~~ ~~1947~~ ~~1948~~ ~~1949~~ ~~1950~~ ~~1951~~ ~~1952~~ ~~1953~~ ~~1954~~ ~~1955~~ ~~1956~~ ~~1957~~ ~~1958~~ ~~1959~~ ~~1960~~ ~~1961~~ ~~1962~~ ~~1963~~ ~~1964~~ ~~1965~~ ~~1966~~ ~~1967~~ ~~1968~~ ~~1969~~ ~~1970~~ ~~1971~~ ~~1972~~ ~~1973~~ ~~1974~~ ~~1975~~ ~~1976~~ ~~1977~~ ~~1978~~ ~~1979~~ ~~1980~~ ~~1981~~ ~~1982~~ ~~1983~~ ~~1984~~ ~~1985~~ ~~1986~~ ~~1987~~ ~~1988~~ ~~1989~~ ~~1990~~ ~~1991~~ ~~1992~~ ~~1993~~ ~~1994~~ ~~1995~~ ~~1996~~ ~~1997~~ ~~1998~~ ~~1999~~ ~~2000~~ ~~2001~~ ~~2002~~ ~~2003~~ ~~2004~~ ~~2005~~ ~~2006~~ ~~2007~~ ~~2008~~ ~~2009~~ ~~2010~~ ~~2011~~ ~~2012~~ ~~2013~~ ~~2014~~ ~~2015~~ ~~2016~~ ~~2017~~ ~~2018~~ ~~2019~~ ~~2020~~ ~~2021~~ ~~2022~~ ~~2023~~ ~~2024~~ ~~2025~~ ~~2026~~ ~~2027~~ ~~2028~~ ~~2029~~ ~~2030~~ ~~2031~~ ~~2032~~ ~~2033~~ ~~2034~~ ~~2035~~ ~~2036~~ ~~2037~~ ~~2038~~ ~~2039~~ ~~2040~~ ~~2041~~ ~~2042~~ ~~2043~~ ~~2044~~ ~~2045~~ ~~2046~~ ~~2047~~ ~~2048~~ ~~2049~~ ~~2050~~ ~~2051~~ ~~2052~~ ~~2053~~ ~~2054~~ ~~2055~~ ~~2056~~ ~~2057~~ ~~2058~~ ~~2059~~ ~~2060~~ ~~2061~~ ~~2062~~ ~~2063~~ ~~2064~~ ~~2065~~ ~~2066~~ ~~2067~~ ~~2068~~ ~~2069~~ ~~2070~~ ~~2071~~ ~~2072~~ ~~2073~~ ~~2074~~ ~~2075~~ ~~2076~~ ~~2077~~ ~~2078~~ ~~2079~~ ~~2080~~ ~~2081~~ ~~2082~~ ~~2083~~ ~~2084~~ ~~2085~~ ~~2086~~ ~~2087~~ ~~2088~~ ~~2089~~ ~~2090~~ ~~2091~~ ~~2092~~ ~~2093~~ ~~2094~~ ~~2095~~ ~~2096~~ ~~2097~~ ~~2098~~ ~~2099~~ ~~2100~~ ~~2101~~ ~~2102~~ ~~2103~~ ~~2104~~ ~~2105~~ ~~2106~~ ~~2107~~ ~~2108~~ ~~2109~~ ~~2110~~ ~~2111~~ ~~2112~~ ~~2113~~ ~~2114~~ ~~2115~~ ~~2116~~ ~~2117~~ ~~2118~~ ~~2119~~ ~~2120~~ ~~2121~~ ~~2122~~ ~~2123~~ ~~2124~~ ~~2125~~ ~~2126~~ ~~2127~~ ~~2128~~ ~~2129~~ ~~2130~~ ~~2131~~ ~~2132~~ ~~2133~~ ~~2134~~ ~~2135~~ ~~2136~~ ~~2137~~ ~~2138~~ ~~2139~~ ~~2140~~ ~~2141~~ ~~2142~~ ~~2143~~ ~~2144~~ ~~2145~~ ~~2146~~ ~~2147~~ ~~2148~~ ~~2149~~ ~~2150~~ ~~2151~~ ~~2152~~ ~~2153~~ ~~2154~~ ~~2155~~ ~~2156~~ ~~2157~~ ~~2158~~ ~~2159~~ ~~2160~~ ~~2161~~ ~~2162~~ ~~2163~~ ~~2164~~ ~~2165~~ ~~2166~~ ~~2167~~ ~~2168~~ ~~2169~~ ~~2170~~ ~~2171~~ ~~2172~~ ~~2173~~ ~~2174~~ ~~2175~~ ~~2176~~ ~~2177~~ ~~2178~~ ~~2179~~ ~~2180~~ ~~2181~~ ~~2182~~ ~~2183~~ ~~2184~~ ~~2185~~ ~~2186~~ ~~2187~~ ~~2188~~ ~~2189~~ ~~2190~~ ~~2191~~ ~~2192~~ ~~2193~~ ~~2194~~ ~~2195~~ ~~2196~~ ~~2197~~ ~~2198~~ ~~2199~~ ~~2200~~ ~~2201~~ ~~2202~~ ~~2203~~ ~~2204~~ ~~2205~~ ~~2206~~ ~~2207~~ ~~2208~~ ~~2209~~ ~~2210~~ ~~2211~~ ~~2212~~ ~~2213~~ ~~2214~~ ~~2215~~ ~~2216~~ ~~2217~~ ~~2218~~ ~~2219~~ ~~2220~~ ~~2221~~ ~~2222~~ ~~2223~~ ~~2224~~ ~~2225~~ ~~2226~~ ~~2227~~ ~~2228~~ ~~2229~~ ~~2230~~ ~~2231~~ ~~2232~~ ~~2233~~ ~~2234~~ ~~2235~~ ~~2236~~ ~~2237~~ ~~2238~~ ~~2239~~ ~~2240~~ ~~2241~~ ~~2242~~ ~~2243~~ ~~2244~~ ~~2245~~ ~~2246~~ ~~2247~~ ~~2248~~ ~~2249~~ ~~2250~~ ~~2251~~ ~~2252~~ ~~2253~~ ~~2254~~ ~~2255~~ ~~2256~~ ~~2257~~ ~~2258~~ ~~2259~~ ~~2260~~ ~~2261~~ ~~2262~~ ~~2263~~ ~~2264~~ ~~2265~~ ~~2266~~ ~~2267~~ ~~2268~~ ~~2269~~ ~~2270~~ ~~2271~~ ~~2272~~ ~~2273~~ ~~2274~~ ~~2275~~ ~~2276~~ ~~2277~~ ~~2278~~ ~~2279~~ ~~2280~~ ~~2281~~ ~~2282~~ ~~2283~~ ~~2284~~ ~~2285~~ ~~2286~~ ~~2287~~ ~~2288~~ ~~2289~~ ~~2290~~ ~~2291~~ ~~2292~~ ~~2293~~ ~~2294~~ ~~2295~~ ~~2296~~ ~~2297~~ ~~2298~~ ~~2299~~ ~~2300~~ ~~2301~~ ~~2302~~ ~~2303~~ ~~2304~~ ~~2305~~ ~~2306~~ ~~2307~~ ~~2308~~ ~~2309~~ ~~2310~~ ~~2311~~ ~~2312~~ ~~2313~~ ~~2314~~ ~~2315~~ ~~2316~~ ~~2317~~ ~~2318~~ ~~2319~~ ~~2320~~ ~~2321~~ ~~2322~~ ~~2323~~ ~~2324~~ ~~2325~~ ~~2326~~ ~~2327~~ ~~2328~~ ~~2329~~ ~~2330~~ <

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवत-तृतीयस्कन्ध-एकात्रिंशोऽध्यायाववरणम्।

SRI BHĀGAVATAM - CANTO III,

एकत्रिंशे पुनस्तस्य गर्भादिकृतयातनाः।

जानतोऽपि पुनर्मोहो दुःखं चापि तथोच्यते॥१॥

gets "infatuated", and also attains sorrow !

कृतिः प्रधानं न ज्ञानं यावदेहस्मृतिर्भवेत्।

अतस्त्यागो विधातव्यो ज्ञानं तस्मात्तु दुर्बलम्॥२॥

weak.

क्रिया चोद्विषमा जाता ज्ञानं तस्य न साधकम्।

क्रियां चेज्जनयेत्तद्धि तदुत्तममिहोच्यते॥३॥

“of the nature of opposition” (against), then knowledge (Jnana) cannot help or aid it! If, on the contrary, this knowledge originates “action” (i.e. it becomes the cause and basis of action), then this “action” is considered as the “best”!

अधर्माधिक्यतो धर्मं यः करोति गृही सदा।

बहुजन्मविपाकेन गर्भे तस्य भवेन्मतिः॥४॥

KAARIKA 4 Meaning: “The householder, who does more “righteous” deeds than “unrighteous” actions, through the experiences gained in several “births” (Janmas), he attains the “intellect”, during his stay, in the “stomach” of his mother.” (Garbham) ie the “Right” intellect.

तामसत्वात्तु धर्मस्य न भूमौ नोत्तरे फलम्।

अतो गर्भे ज्ञानसिद्धिस्तादृशस्योच्यते हितम्॥५॥

पूर्वाध्यायान्ते नरकादिह लोके पुनरागमनमुक्तम्। ततश्च तस्य देहसम्बन्धः कथमित्याशङ्क्य यदा योनौ रेतः निर्जीवमेव तिष्ठति, तदा स आगत्य कर्मणा प्रविशेदित्याह—

KAARIKA 5 Meaning: “If his actions are “Tamasik”, then neither does he attain good “results” here, or in the other world! But if the “Jeeva”, attains “knowledge”, while remaining in the “Garbha” of his mother, then it attains the benefit of renunciation.” (i.e. renunciation becomes necessary).

In the previous chapter, towards the end, our Lord had told about the “return” of the “Jeeva” to this earth, from the various hells! How does the “Jeeva” get related to a “body”? When the “energy” delivered into the womb of the mother, remains “lifeless”, then the “Jeeva”, inspired by his past “actions”, enters into this “womb” of the mother — as per the following verse.

श्रीभगवानुवाच।

कर्मणा दैवतन्त्रेण जन्तुर्देहोपपत्तये।

स्त्रियाः प्रविष्ट उदरं पुंसो रेतःकणाश्रयः॥१॥

VERSE 1 Meaning: “Our Lord began to say, “Oh mother! When the “Jeeva” has to take a birth, in the body, as a “human” being, then, as inspired by our Lord, and as per his past actions, for the sake of attaining a “body”, taking the aid of the “energy” of a male (Veeryam), enters into the stomach of a woman.” (his mother).

कललं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम्।

दशाहेन तु कर्कन्धूःपेश्यण्डं वा ततः परम्॥२॥

VERSE 2 Meaning: “During one night, there, the “Jeeva” gets mixed up with the energy of the “woman” (mother) and he attains a particular “form”! In 5 nights, he attains the form of a “drop”. In 10 days, he becomes thick and solid like a “berry” fruit! Afterwards, he attains the form of an “egg” with flesh etc.!”

मासेन तु शिरो द्वाभ्यां बाह्वङ्घ्र्याद्यङ्गविग्रहः

नखलोमास्थिचर्माणि लिङ्गच्छिद्रोद्भवस्त्रिभिः॥३॥

VERSE 3 Meaning: “After one month, his head emerges! In two months, he develops hands, legs and gets divided in this way, with his other parts! In three months, he develops nails, hair, bones, skin, his sexual symbol (male/female) and all other “holes” are also originated.”

चतुर्भिर्धातवः सप्त पञ्चभिः क्षुत्तुद्बुदवः

षड्भिर्जरायुणा वीतः कुक्षौ भ्राम्यति दक्षिणे॥४॥

VERSE 4 Meaning: “In four months, the 7 types

of vital elements, such as flesh etc. get originated. In the 5th month, the "Jeeva" attains hunger and thirst! In the 6th month he begins to roam and go round on the right side of his mother's womb."

श्रीसुबोधिनी : कर्मणेति। भगवदिच्छाधीनेन कर्मण जन्तुरयं जायमानो देहोत्पत्त्यर्थं पुंसो रेतःकणमाश्रित्य, स्त्रिया उदरं प्रविष्टो भवति। प्रथमतः उदरप्रवेशः, पश्चात् रेतःकणाश्रयः। मुखनासिकाद्वारा च प्रवेशः। तस्मिन् प्रविष्ट एव तत्प्रयत्नेन धारितं रेतस्तिष्ठति। दैववशात् समानकाले प्रवेशो रेतःसम्भवश्च भवतः। तत्र दिनमात्रे स्थिते तद्रेतः कललं भवति। शुक्रशोणिते मिलिते भवतः। पञ्चरात्रेण बुद्बुदाकारमुच्छूनं भवति। दशाहेन तु कर्कन्धूर्भवति, बदरीफलबीजसदृशं भवति। ततः परं पेशी, अण्डं वा भवति। अण्डाकारं वृत्तं वा अपूपाकृतिर्भवति। पुरुषश्चेदण्डम्, इतरौ चेत्पेशी। यो वा ऊर्ध्वं गच्छेत्, सोऽण्डाकृतिर्भवति। यः पुनरधस्तत्र वा तिष्ठेत् स पेशी भवति। ततः परं दशदिवसानन्तरम्। मासेन तु शिरो निष्पद्यते एकदेशेन। मासयोर्द्वाभ्यां बाह्वङ्घ्र्यादिसहितस्य अङ्गस्य देहस्य विशेषेण ग्रहः। देहाकृतौ निष्पन्नायां तत्राभिमानोऽपि विशिष्टो निष्पद्यत इत्यर्थः। बाहवः अङ्घ्रयश्च अङ्गानि यस्मिन् विग्रहे तादृशो भवतीति वार्थः। नखानि लोमान्यस्थीनि चर्माणि च त्रिभिर्मासैर्भवन्ति। लिङ्गस्य नवछिद्राणां च उद्भवः त्रिभिरेव मासैः। धातवस्त्वगादयः। यद्यप्यस्थि पूर्वं जातम्, तथाऽप्युत्तरोत्तरभावेन न जातमिति चतुर्भिः तथोद्भवः। क्षुत्तृषोः पञ्चभिरुद्भवः। षड्भिर्जरायुणा वीतो भवति। पुरुषत्वाद्दक्षिणे कुक्षौ भ्राम्यति ॥१२॥१४॥

तस्य जीविकामाह—

SRI SUBODHINI: As per the will and desire of our Lord, and as per his past actions, the "Jeeva" takes a birth. For the sake of attaining a "body", he enters into the womb of his mother, through the energy of his father. In the first instance, the "Jeeva" enters into the stomach and then, (afterwards) he takes the aid and help of the "energy" of the father. This "entry" is made either through the face or the nose! On it's "entry", he gets

mixed up, out of luck, with the “Veeryam” of his father! When this “mixture” remains for 1 day, then it becomes “one” i.e. both “Sukra” (the “Jeeva” in the “Veeryam” (energy) of the father) and the “energy” (Raja) of the mother get mixed up (joined). In 5 nights, he takes the form of a “drop”, and raises upwards! He becomes like a “berry”, when he has passed through 10 days. Afterwards, he becomes a mass of flesh of the size of an “egg”. In other words, the “male” body becomes an “egg”, and the “female” body becomes a mass of flesh! Thus, the mass, which goes upwards taken the form of an egg and the one which goes, downwards, (in the womb) takes the form of a mass of flesh! In one month’s time, one part of the “head” emerges. In two months, hands, legs and other parts of the body get developed! On the “form” of the “body”, getting developed, the special “sense of ego or I-ness” (Abhimaan) also gets originated i.e. the “sense” of possession of hands, legs etc. gets developed. Nails, hair, bones and skin — all these get originated in 3 months. In the 5th month, the “Jeeva” develops hunger and thirst. In the 6th month, through the “water” in the womb, he moves about on the right side of his mother’s womb!

How does he “live and progress” inside the mother’s womb? — as per the following verse.

मातुर्जग्धान्नपानाद्यैरेधद्भ्रातुरसत्तमे।

शेते विष्णुमूत्रयोर्गते सजन्तुर्जन्तुसंभवे॥५॥

VERSE 5 Meaning: “Through the food and water consumed by his mother, the elements and other parts of the body of the “Jeeva” becomes progressed and healthy! The “Jeeva” however remains and sleeps along with other living organisms, which get originated in the stomach of

his mother, which is full of urine, faeces and other substances!"

श्रीसुबोधिनी : मातुरिति। भक्षितान्नपानाद्यैरेवैधद्वातुर्भवति। तस्यावस्थामाह— असत्तमे स्वस्यात्यन्तमयोग्ये विण्मूत्रयोरर्गते शेत इति। अन्येऽपि जन्तवः तत्र शेरते। सजन्तुर्जन्तुभिः सहितः। ननु क्व तत्र जन्तव इत्याङ्ग्याऽऽह—जन्तुसंभव इति। जन्तूनां सम्भवो यस्मिन् गर्ते ॥५॥

तत्र क्लेशमाह—

SRI SUBODHINI: Through the consumption of food and water, the body of this "Jeeva" becomes healthier! But, it has to remain in a "gutter" type situation of urine, faeces etc. Hence, he sleeps there, along with various other types of 'beings' (worms etc.). Here beings and organisms such as worms etc. get originated!

The various "difficulties" encountered by this "Jeeva", inside the womb of the mother are being described.

कृमिभिः क्षतसर्वाङ्ग सौकुमार्यात्प्रतिक्षणम्।

मूर्छामाप्नोत्युरुक्लेशस्तत्रत्यैः क्षुधितैर्मुहुः॥६॥

VERSE 6 Meaning: "He attains a healthy tender body and due to this, the hungry "worms", inside the womb, begin to 'bite' him! As a result, he attains intense pain and becomes unconscious, every now and then! (every second)."

कृमिभिः क्षतसर्वाङ्ग इति। शरीमत्यन्तं सुकुमारमिति कृमिभिः क्षतसर्वाङ्गः प्रतिक्षणं मूर्छामाप्नोति। मूर्च्छाप्राप्तिदशायामुरुक्लेशो भवति। कृमीणां क्षते हेतुमाह—क्षुधितैरिति। मुहुर्दशान्तरां दुःखम्॥६॥

आध्यामिकं दुःखमाह—

SRI SUBODHINI: His body becomes very tender and healthy, due to steady progress. Due to this, "worms", which are born there, inside the stomach, bite him,

throughout the body, due to which, he becomes “unconscious”, every second! He attains great pain and sorrow due to this ‘biting’. The reason for this “biting” of the worms is, that these worms are also “hungry”! As he is bitten again and again, the “Jeeva” attains, great sorrow and pain!

The “mental” agony of this “Jeeva” is being described.

कटुतीक्ष्णोष्णलवणरूक्षाम्लादिभिरुल्बणैः।

मातृभुक्तैरुपस्पृष्टः सर्वाङ्गोत्थितवेदनः॥७॥

VERSE 7 Meaning: “The entire body of the child inside the stomach of the mother, experiences severe pain and suffering due to the nature of food consumed by it’s mother viz. bitter, sour, hot, pungent, chilly, salty, dry and other seasonal and strong types of foods!”

श्रीसुबोधिनी : कटुतीक्ष्णेति। मधुर एव न बाधकः, अन्ये कट्वादयो बाधका एव। आदिशब्देन द्रव्याण्यपरिणामतो बाधकानि। तेषां सम्बन्धार्थमाह—मातृभुक्तैरुपस्पृष्ट इति। जीवननाडिकाद्वारा मुखे रसः समायाति; बहिरपि स्पर्शो भवतीति सर्वाङ्गोत्थितवेदनो भवति ॥७॥

आधिदैविकीं पीडामाह—

SRI SUBODHINI: Only “sweet” food articles do not give pain to this baby in the stomach! All other types of food eaten by the mother like bitter, sour etc. affect the baby! Even “unripe” (raw) types of food also create pain! The baby gets related to all these “tastes”, due to the food being eaten by the mother! — which is the only food, the child also has to partake, for it’s sustenance! The child gets the taste of these foods, through the fallopian tube, and it experiences pain, in it’s inside.

These 'tastes' touch him, in his 'outside' also. Due to this, he experiences pain in his entire body!

The 'pain' of the "celestial" nature is being told.

उल्बेन संवृतस्तस्मिन्ननैश्च बहिरावृतः।

आस्ते कृत्वा शिरः कुक्षौ भुग्नपृष्ठशिरोधरः॥८॥

VERSE 8 Meaning: "This "Jeeva", in the womb of the mother, is wrapped up in the waters and other substances of the womb, and surrounded through the external covering of the womb! His head is made to rest on his stomach. His backside and neck gets rounded up, like the curved earrings!"

श्रीसुबोधिनी : उल्बेनेति। बन्धनरज्जुवत् उल्बेन गर्भवेष्टकेन तस्मिन्नेव गर्ते सम्यक् वृतः, अन्नैश्च उल्बाद्बहिरप्यावृतः। एवं पीडितोऽपि शिरः स्वकुक्षौ कृत्वा भुग्नपृष्ठशिरोधर आस्ते। अयमुपद्रवो दैविकः ॥८॥

उपद्रवाणां फलमाह—

SRI SUBODHINI: There is an outer covering to this womb (foetus — baby) and this acts as a rope for the tying up of the baby (to keep it inside the foetus). He has only very small space available to move about. Hence, being bound through the outer covering of the womb, he has to remain there, by putting his head almost in his stomach, while his neck and back are curved towards the stomach! This pain and difficulty is caused by the "celestial" forces, on which the baby has no control!

The consequences of all these difficulties and pain are being spoken.

अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरो।

तत्र लब्धस्मृतिदैवात्कर्म जन्मशतोद्भवम्

स्मरन् दीर्घमनुच्छ्वासं शर्म किं नाम विन्दते॥९॥

VERSE 9 Meaning: “Like a bird captured (bound) in a cage, this “Jeeva” stays there, under the control of others, with it’s inability to move his limbs here and there! At this time, through the inspiration of his “fate” (the unseen), he attains the power to remember i.e. memory! He begins to remember all the “actions” done by him, in countless births, which he has undergone and gets affected through pain and sorrow! His “breathing” becomes long and full of weary worry. How can he, at this time, get any peace of mind?”

श्रीसुबोधिनी : अकल्प इति। स्वाङ्गचेष्टायामप्यकल्पः। स्वतः सामर्थ्यनाशाभावायाऽऽह—शकुन्त इवेति। बाधककृतमेवासामर्थ्यम्; न तु स्वत इत्यर्थः। पूर्वोक्तप्रकारेण पूर्वोपार्जितधर्मवशाद्भगवदिच्छयोद्धर्तुर्गर्भे सर्वज्ञता भवतीत्याह—तत्रेति। स्वस्यैव जन्मशतोद्धवं कर्म स्मरन्, उत्पन्नेन शोकेन दीर्घं श्वसन्, किं नाम शर्म विन्दति, अपि तु न विन्दतीत्यर्थः। कर्माणि तु पूर्वोक्तानि, येषां स्मरणेन सुखसम्भावनाऽपि न भवति। एतादृशस्मरणे हेतुः—दैवाल्लब्धस्मृतिरिति ॥९॥

पूर्वजन्मस्मरणेन वैराग्ये जातेऽपि ‘तरति शोकमात्मवित्’ इति श्रुतेर्ज्ञानमवश्यमपक्ष्यत इति। यथा भगवदिच्छया पूर्वकर्मस्मृतिः, तथा जीवब्रह्मस्वरूपज्ञानमपि तस्य जातमित्याह—

SRI SUBODHINI: He cannot move his own bodily parts. He had lost this capacity to move about, not due to his own initiative. But as parrots and other birds are kept in a cage, and are unable to move about freely, he also is not able to do anything! His “incapacity” has been caused by external factors, though by himself, he is capable! As told earlier, due to the will and desire of our Lord, he gets total “memory” at this stage. He now begins to remember the various actions done by him, in his journey of births and deaths and also the sorrow, thereof. Remembering this, he takes to “long breathing”

out of sorrow and worries! At this time, there is no way, he can attain any happiness,, through this remembrance of his past actions! He is able to remember this, due to his fate and luck, as desired and willed by our Lord!

Even on the rise of "detachment" caused by the remembrance of the earlier "births", there is the necessity for "knowledge" (Jnana) for the ending of his pain! This has been clearly stated in the Vedas. "The knower of "Aatma" crosses the threshold of sorrow" (i.e. gets liberated). Like, through the will of our Lord, he gets the rise of memory of all past actions, in the same way, he attains the "knowledge" of the nature of the "Jeeva" and "Brahman", while he is still in the womb of the mother. As per the following verse.

आरभ्य सप्तमान्मासाल्लब्धबोधोऽतिवेपितः।

नैकत्राऽऽस्ते सूतिवातैर्विष्ठाभूरिव सोदरः॥१०॥

VERSE 10 Meaning: "On the beginning of the 7th month only, he attains "knowledge" (Jnana). But, due to the "wind" present in the womb, he is unable to remain, in one part of the womb, like the inability of the worms, which get originated in faeces cannot remain in one place at all!"

श्रीसुबोधिनी : आरभ्येति। सप्तममासमारभ्य सप्तमान्मासादूर्द्ध्वं जन्मपर्यन्तं लब्धबोधो भवति। कालादीनां च पराक्रमं स्मृत्वाऽतिवेपितश्च भवति। वस्तुस्वभावैश्च वेपितो भवतीत्याह—नैकत्राऽऽस्त इति। प्रसूतिवातैर्वेपितः सन् नैकत्राऽऽस्ते। जातेऽपि ज्ञाने क्रियैव बलिष्ठेति ज्ञापयितुमाह—असतुल्यतां विष्ठाभूरिवेति। विष्ठायां जातो यथा कृमिः। ननु महतोऽस्य कथमेवं निन्दावचनं तत्राऽऽह—यतोऽयं सोदरः समानं उदरं यस्या यद्ययं महान् स्यात् सोदरो न स्यात्। भगवत्प्रेरितवस्तुस्वभावानां बलिष्ठताप्रदर्शनं ज्ञानस्याप्रयोजकत्वं ज्ञात्वा भगवद्भजनार्थम् ॥१०॥

अतस्तथा ज्ञात्वा भगवत्स्तोत्रं कृतवानित्याह—

SRI SUBODHINI: At the beginning of the 7th month onwards, he gets “knowledge” (Jnana). He sees the power of “time” and other divine forces and he begins to “tremble” terribly! Due to the nature of the objects around him also, he gets fear! Moreover, he is tossed about by the wind generated inside the womb, due to which, he cannot remain in one place steadily! Like the worms originated in faeces cannot remain in one place, he also cannot remain stable! This “Jeeva” is part of our Lord and is glorious! How come the Lord has given this example of worms in faeces? On this, it is said, that this example is used, as both the worms and the “Jeeva” are living together now, in the stomach! But, if the “Jeeva” is so glorious (Mahaan), then he would not have lived in such a place, where the worms also reside, and even on the rise of knowledge, he finds himself, unable to do anything further! He should have at least now woken up to do service and worship to our Lord! The purport of this reference is to reemphasize the power, which is infused by our Lord, through His inspiration, on nature and materials!

Hence, the “Jeeva” on the rise of this “knowledge” begins to do the “praise” of our Lord — as per the following verse.

नाथमान ऋषिर्भीतः सप्तवध्निः कृताञ्जलिः।

स्तुवीतं तं विक्लवया वाचा येनोदरेऽर्पितः॥११॥

VERSE 11 Meaning: “Bound by his skin and the other 6 primordial elements — which act as a rope — this “Jeeva”, which is able to see both his body and our Lord (Aatma) with great fear, through humble and pitiable

words, asks for grace and mercy! He folds his hands in great humility and begins to render the "praise" of our Lord, who has put him in the stomach of his mother!"

श्रीसुबोधिनी : नाथमान इति। नाथमान उपतप्यमानः। नाथुनाधु याञ्जोपतापैश्वर्याशीःषु, इति धातुपाठात्। भगवन्तं वा नाथमानः स्तुवीतेत्यपि, अर्थात् स्वनिस्तारम्। ऋषिरित्यलौकिकज्ञानस्य वृत्तत्वान्मन्त्रदर्शी। मन्त्रेण हि स्तुतः अलौकिक आत्मा प्रसन्नो भवति। ननु प्रसन्ने भगवति आर्विभूते स्तोत्रं कर्तव्यम्। अयमन्तर्यामी भगवान् नाविर्भूतो न प्रसन्नस्तत आह—भीत इति। स्तोत्रमुभयथाऽपि क्रियते, भीतेन, प्रसादविषयेण च। यद्यप्ययं प्रसादपात्रं न भवति, तथापि भीतः सन् प्रसादार्थं स्तोत्रं कुर्यात् ननु गर्भान्निर्गमने जाते स्तोत्रं कर्तव्यं किमिदानीं स्तोत्रेणेत्याशङ्क्याऽऽह—सप्तवधिरिति। वधिश्रममयी बन्धिका रज्जुः, तादृश्यः सप्त सन्ति त्वगाद्याः, तेन सर्वथा बद्धः विलम्बं न सहते। इयं स्तुतिः प्रार्थनार्थेति ज्ञापयति। कृताञ्जलिरिति। प्रेम्णो जातत्वात्सफलेयं स्तुतिरिति ज्ञापयितुमाह—विक्लवया वाचेति। फलं चेदानीं दुःखनिवृत्तिरेवेति येनोदरेऽर्पित इत्युक्तम् ॥११॥

SRI SUBODHINI: Suffering with great agony, this "Jeeva", for the sake of his redemption, begins to "beg" of our Lord, through the rendering of his 'praise' of our Lord! The "Jeeva" is called here as a "Rishi" (sage), as he has attained the supernatural "knowledge" (Aloukik Jnana) due to which he has become a seer of the sacred chants. (A "Rishi" is a sage who is seer of the sacred chanting i.e. who knows it's meanings etc.) Our Lord, who is the "supernatural Aatma" becomes greatly pleased through the "praise" sung through the sacred chanting (Manthraas)!

A doubt arises here. Usually, a "praise" is sung only on the manifestation of our Lord, after being pleased! Our

Lord, was now the “indweller” (Antaryaami) only and He had not manifested outside! Neither has He become “pleased”! On this, it is said that, a “Jeeva” does the “praise” of our Lord in two ways! Viz. (1) through “fear” and (2) to make our Lord get “pleased”. Though this “Jeeva” is not worthy of being pleasing to our Lord, even then, this “Jeeva”, out of fear, “praises” our Lord, with a view to ‘please’ Him!

Was it necessary to have come out of this “Garbham” and do this “praise”? and what is the use for this “praise” now? Answering this, it is said, that the “Jeeva” is bound by the rope of the skin and 6 other ropes of primary elements (Daatu). Due to this “bondage”, the “Jeeva” does not want to wait till he is ‘born’, to render his “praise” of our Lord. Hence, he renders his “praise”, even before coming out of the stomach of his mother! This “praise” is a “prayer” and “plea”. Hence, he joins his hands and renders his “praise”!

That the “Jeeva” has got “love” for our Lord and hence, he began to do his “praise”! With a view to make us realize this factor of “love”, and to indicate, that his “praise” is successful, in this verse, it is said, that he renders his “praise” with “choking” words. “He who has put me in the stomach of my mother” — this saying of the “Jeeva” indicates, that the result desired by him, for rendering this “praise” is to get him released from this sorrow and pain!

प्राणरक्षां पुरस्कृत्य दशभिः स्तोत्रमूचिवान्।

भक्तिप्रपत्ती कर्तव्ये इति शास्त्रार्थबोधनात् ॥१॥

शरणागमनं पूर्वं जीवब्रह्मविभाजनम्।

जीवहीनत्वतश्चापि सत्सङ्गादेव तद्भवेत् ॥२॥

एवं हरिस्तु हितकृत् कृपाप्रार्थनामेव च।

प्रत्युपकारासामर्थ्यं ज्ञानादातृत्वमेव च ॥३॥

संसारस्यातिदुष्टत्वं तदभावस्तु याच्यते।

प्रथमतः; शरणागमनमाह—

KAARIKAAS 1 to 3 ½ Meaning: “With a view to protect it’s “vital air”, the “Jeeva” now renders our Lord’s “praise” in 10 verses. Through the proper realization of the true meaning of the scriptures, a “Jeeva” should have “Bhakthi” to our Lord and should totally surrender to Him also! These 10 verses, successively deal with: (1) The surrender, (2) the division between the ‘Jeeva’ and ‘Brahman’, (3) the pitiable state of the Jeeva (and it’s “prostration”), (4) that this surrender happens only through the association with saintly Bhakthas (Satsangha), (5) our Lord always confers “benefits” in many ways, (6) a prayer for the grace, compassion and mercy of our Lord, (7) the inherent inability of the “Jeeva”, to pay back for the benefits conferred and blessed by our Lord i.e. we can never ever hope to pay back, what our Lord has done for us! (8) Our Lord, as the “giver of knowledge”, (9) the vile wicked nature of this process of “Samsaara” (of births and deaths) and (10) a prayer, in a humble “begging” way, for the ending of this “Samsaara”. In this way, these ten main points have been made, successively, in the 10 verses of “praise” sung by the “Jeeva” to please our Lord!

In the first instance, the “surrender” to our Lord is told.

A doubt arises: How can a Jeeva surrender to the Lord? only on the manifest

जीव उवाच।

तस्योपपन्नमवितुं जगदिच्छयात्तनानातनोर्भुवि-
लसच्चरणारविन्दम्।

सोऽहं व्रजामि शरणं ह्यकुतोभयं-

मे येनेदृशी गतिरदृश्यसतोऽनुरूपा॥१२॥

VERSE 12 Meaning: “The Jeeva says, “Oh Lord! I am the worst of all low graded persons! You, Oh Lord! have shown me this process for my birth (fate) and this is, indeed, appropriate to me! You, Oh Lord!, for the sake of protecting this Universe, assume so many types of “forms”! Hence, I too, surrender to the lotus feet of our Lord, who is moving about on the surface of this earth!”

श्रीसुबोधिनी : तस्येति। पूर्वधर्मवशात् अवतीर्णस्य हरेः पूर्व भावक इति तमेव शरणं गच्छति। अद्याऽपि भक्तिमार्गेण न निविष्ट इति जगद्रक्षार्थं भगवदवतारमाह—उपपन्नं स्वेनैव निर्मितं जगदवितुं स्वेच्छया आत्ताः स्वीकृताः नाना तनवो येन। अत एव तादृशस्य लसच्चरणारविन्दं शरणं व्रजामि। भक्त्यर्थमेवैषा शरणागतिश्चरणनिरूपणात्। युक्तमेव यद्वीताः रक्षकस्य चरणशरणं गच्छन्तीति। तत्रापि पूर्ववद्वाधश्चेत् व्यर्थ(?) शरणागतिरित्यत आह—अकुतोभयमिति। नन्वयमेव दुःखदाता ‘सुखं दुःखम्’ इत्यादिवाक्यात्। ततश्च मारकस्य शरणागमनमनु-चितामित्याशङ्क्याऽऽह—येनेदृशी गतिरदर्शि। यदि केवलमेतादृशीं गतिं प्रयच्छेत् न तु ज्ञापयेत् तर्हि शरणं न गच्छेत्। यत्पुनर्ज्ञापयति, असत एतादृशी गतिरिति। तेनैवं ज्ञायते सत्त्वे नैवं गतिर्भविष्यतीति ज्ञापयति। तत्र सत्त्वं सति भगवति प्रवेशादेव सदसतोर्विभागः हेयत्वेन, ग्राह्यत्वेन च निर्द्धारितः। प्राकृतमसत् भगवान् सन्निति। यथा जीवस्य स्वरूपतः सतोऽपि असति प्रवेशे असत्त्वम्। तथा सति प्रवेशत्वमिति सत्प्रवेशार्थं भगवच्छरणागतिर्युक्तैवेत्यर्थः ॥१२॥

जीवब्रह्मणोः पूर्वोक्तसिद्ध्यर्थं रूपभेदमाह—

SRI SUBODHINI: Due to his previous knowledge, this “Jeeva” is aware only of the Lord, who had manifested, as an incarnation earlier. He now surrenders to this “incarnated form” of our Lord only! As this “Jeeva”, up to now, has not entered into the path of “Bhakthi”, he refers only to the “incarnated form” of our Lord. He says that the Lord, for the sake of protecting this Universe, which has been created by Him only, manifests Himself, in very many incarnations, taken, as per His will and desire! “I am surrendering to His beautiful lotus feet”! This “surrender” is made by the “Jeeva” to attain “Bhakthi” to our Lord, as our Lord’s holy feet is involved — as the holy lotus feet only blesses the devotee with “Bhakthi” to our Lord! Moreover, as this “Jeeva”, is now, afraid, it is indeed appropriate, that he surrenders to the Lord’s lotus feet! — as his protector and refuge! Here too, if there are ‘obstructions’ like before, then this surrender becomes a waste (useless). In other words, this “Jeeva” has now become “fearless” due to his total surrender to our Lord!

A doubt arises here. It is our Lord only, who gives both sorrow and happiness. Hence, will it not be improper to surrender to our Lord, who has given to the “Jeeva”, the sorrow and who destroys also? This doubt is removed, by telling, that our Lord gives this kind of sorrow only to the “sinners”! From this, we can easily understand, that those “Jeevas”, with good deeds (Punyaatma), never meet up with such a sorrowful fate! This knowledge of the saintly (Satwik) persons is attained by their “entry” into our Lord, as He is SAT — THE HIGHEST TRUTH! He, who is “Satwik and truthful” is able to realize, that all material objects and pleasures

are worthy of being renounced! The unrighteous persons always are keen to grab and possess material objects and pleasures. Through this "behavior" only, we can realize about the "righteous or the unrighteous" nature of the "Jeevas"! All objects connected with 'Prakruti' (nature) are "untruthful" (Asat) and OUR LORD IS THE HIGHEST TRUTH (SAT). Like the "Jeeva" is "TRUTHFUL" in his inherent divine nature. But, if he enters into "untruthful" ways, then, he becomes of the nature of being "untruthful". Due to this, IT IS APPROPRIATE FOR THIS "JEEVA" TO SURRENDER TO OUR LORD ONLY, SO THAT HE CAN ENTER INTO "TRUTH" (OUR LORD)! This is the purport.

With a view to explain the division between the "Jeeva" and "Brahman" (which has been already explained earlier), the difference in the "form and nature" between these "two" is explained.

यस्त्वत्र बद्ध इव कर्मभिरावृतात्मा-

भूतेन्द्रियाशयमीमवलम्ब्य मायाम्।

आस्ते विशुद्धमविकारमखण्डबोध-

मातप्यमानहृदयेऽवसितं नमामि॥१३॥

VERSE 13 Meaning: "Oh Lord! The "Jeeva", lives in the stomach of the mother, having taken refuge in the "Maya" power consisting of body, senses and inner mind. It is covered up through the actions, which are either good or bad deeds!" ("Punya" and "Paapa"). Due to this "covering up", the "Jeeva" looks, as though, he is in "bondage"! But, in his sorrowful heart of agony and pain, our Lord gets inspired — the Lord who is of the highest purity, changeless, limitless and all pervasive, of the nature and form of pure intelligenc — and the Jeeva says

"I am prostrating to this Lord, who is the highest Aatma (Parmaatma)!"

श्रीसुबोधिनी : यस्त्वत्रेति। अत्रैव शरीरे यः शकुन्त इव बद्धः प्रतिभासते स जीवः। तस्य बन्धे हेतुः—कर्मभिरावृतात्मेति। कर्मभिरपि सम्बन्धे हेतुः। भूतेन्द्रियाशयमयीमवलम्ब्य मायामिति। भूतानि देहः, इन्द्रियाण्यन्तःकरणं च। आत्मानं व्यामोहयितुमेतद्रूपा माया जाता। अतस्तामवलम्ब्य आत्मत्वेनाधारत्वेन वा य आस्ते, स बद्ध इव जीवः। यस्तु तथाविधां मायां नावलम्ब्याऽऽस्ते, स विशुद्धः। अनेनादेहरूपता निरूपिता। इन्द्रियरूपताव्यावृत्त्यर्थमाह—**अविकारमिति।** सर्वे विकारा इन्द्रियजन्याः। **अखण्डबोधमिति** अनतःकरणरूपताव्यावृत्त्यर्थम्। एवंभूतोऽपि सन् अस्मत्कृपया स्वस्य सखित्वप्रतिपादनार्थमासमन्तात् तप्यमाने हृदये अवसितं प्रतीतम्, अत एव **नमामि।** अतो भगवतो दोषाभावो गुणाश्चोक्ताः। जीवस्य च दोषा उक्तास्तन्निवृत्त्यर्थं च नमनमिति निरूपितम् ॥१३॥

ननु किन्नमनेन ज्ञानेन हि माया निवर्तिष्यते, ततः कर्मसम्बन्धाभावे देहसम्बन्धाभावः, ततो मुक्तो भविष्यतीति मुक्त्यर्थं भगवन्नमनं न कर्तव्यमित्याशङ्क्याऽऽह—

SRI SUBODHINI: The "Jeeva" is seen as "bound", in this body, like a "caged" bird! This "bondage" is due to it's "actions" — both good and bad! Due to it's actions, the "Jeeva" is made to "fall" or caged! The cause for these "actions" is the body and the senses, including the inner mind! — which is caused again through the "Maya" power of our Lord, which "infatuates" the "Aatma" and which is created only for this sake! Hence, the "Jeeva", which adopts this 'Maya' as it's "basis" (Aadhaar) or regards it, as it's own "Aatma", becomes a bound "Jeeva"! But, the "Jeeva", which does not take the refuge of "Maya" becomes the pure "Jeeva"! From this, we can realize, that the most pure "Aatma" is not the "body" at all (i.e. of the form of this body). Being "changeless"

is able to realize, that all material objects and pleasures

(Avikaari), the pure "Aatma" is not the "senses" also! — as all "changes" take place, due to the "senses" only! The pure "Aatma" is unbroken pure intelligence, and due to this, it cannot be of the form of the inner mind also! The Lord, who is so high and glorious, with a view to shower His grace and compassion on to us, and to tell us that, "I am your most loving benefactor", shows Himself up, in the heart of this "Jeeva", who is suffering pain from all the sides! "Hence, I am prostrating to You, Oh Lord!- so says the Jeevas"!

In this way, it is explained, that our Lord is "blemish free", and is full of auspicious virtues! The "Jeeva" however has many defects, and he is now prostrating to our Lord, for the sake of mitigation of his "blemishes and defects"!

A doubt arises here, as to why, there is the necessity for surrendering to our Lord? — as the power of Maya can be removed only through "knowledge" (Jnana). If this "Maya" is mitigated, then the bondage of "actions" also will be removed. On this release, the relationship with the body also will cease, which, in turn, will "liberate" the "Jeeva"! Hence, for the sake of "liberation", there is no necessity to do "prostrations" to our Lord! If this doubt is expressed, then, the answer for the same is given, as per the following verse.

यः पञ्चभूतरचिते रहितः शरीरे-

छन्नो यथेन्द्रियगुणार्थचिदात्मकोऽहम्।

तेनाविकुण्ठमहिमानमृषिं तमेन-

वन्दे परं प्रकृतिपुरुषयोः पुमांसम्॥१४॥

VERSE 14 Meaning: "Oh Lord! I am in reality,

without any permanent bondage with the body, senses etc. Even then, I am seen with having consciousness equipped with senses, qualities, sound, objects etc. (i.e. perceiving them, as my own). Due to this, Oh Lord! I am prostrating to You, as You have not been enveloped by the "coverings" of body etc. — and thus whose glory is not divided or affected by these — who is the controller of both "Prakruti" and "Purusha", who is omniscient and who is the highest primordial Purusha!"

श्रीसुबोधिनी : यः पञ्चभूतरचित इति। अयं देहः पञ्चभूतैरचितः, तानि च भूतानि भगवन्नियमितानि भगवदधीनान्येव। 'अजनि च यन्मयं तदविमुच्य नियन्तु भवेत्' इति वाक्यात्। तादृशे अन्याधीने शरीरे यो रहितस्तम्। तादृश एव शरीरे यश्छन्नः, यथावदिन्द्रियगुणार्थचिदात्मकः सोऽहं वन्द इति सम्बन्धः। शरीरस्याच्छादकत्वं तदैव भवति, यदि पूर्वं चिद्रूपोऽप्यन्यत्र सम्बद्धो भवति। यथा दर्पणगतः सूर्यः स्थाप्यते, प्रतिमागतो वा विष्णुः गन्धादिभिः पूज्यत इति। तदर्थं प्रथमतो देहसम्बन्धात्पूर्वमिन्द्रियादिसम्बन्धो निरूप्यते। यथेति दृष्टान्तेन वा शरीराच्छादनं स्थाप्यते। यथा अयं इन्द्रियाणि गुणाः अन्तःकरुणरूपाः, अर्थः आधिभौतिकः, त्रितये प्रकाशार्थं यश्चिद्रूपेण प्रविष्टः, स चतुष्टयात्मा भवति। आध्यात्मिकादिरूपस्त्रितये वेदनरूपश्च। यथा अहमिन्द्रियादिसम्बद्धस्तथाऽऽत्मसम्बद्धोऽपीत्यर्थः। अत एकस्मिन्नेव शरीरे विद्यमानयोः एको रहितो भवति, एकश्च छन्नो भवति। तेन कारणेन अविक्वण्ठमहिमानं जीवस्यालौकिकोपकारकरणसमर्थम्, ऋषिमेनं पूर्वोपकारिणं पूर्वस्थितबाधकनिवृत्तये प्रकृतिपुरुषयोः परं नियन्तारम्, निराकारपक्षव्यावृत्त्यर्थं पुमांसम्। वन्द इति स्वस्य हीनतां निरूप्य पूर्वोक्तमेवानुवादेनोक्तम् ॥१४॥

एवं शरणागतितर्नमनादिकं च भगवद्भक्तकृपयैव भवतीत्यार्षज्ञानेन स्मृत्वा भक्तसङ्गमिव प्रार्थयितुं तदनुग्रहं स्तौति—

SRI SUBODHINI: This body is made up of 5 elements, which are prescribed and ruled by our Lord! They always remain under the control of our Lord. The Jeeva, as per the saying of the Vedas, has "got originated

only with the fullness of our Lord"! (i.e. of the nature of our Lord). Due to this, the "Jeeva" also is controlled by our Lord! Moreover, the "Jeeva" cannot be controlled or ruled by anyone else than our Lord! The "Jeeva" says now, "I am now under the control of the body (the other). But, in reality, I have no "body" at all! I am prostrating to the highest Purusha, who is hidden inside this body! I am seen, as having a body, senses, qualities and sound, along with consciousness. I am prostrating to You, Oh Lord! who does not have all these divisions and defects." This is the purport.

Like in a mirror, the reflection of the sun can be seen or worship through incense, flowers etc. is done to Lord Vishnu, who has come into the idol, through invocation! Hence, the relationship with the body, senses and the "covering" up with these, are told!(ie in the same way!).

The pure "Aatma", enters into the senses and the inner mind (including sound and objects), with a view to "illuminate" them, through it's "consciousness" (Chaitanya). Due to this, this pure "Aatma" assumes the nature of the "four fold Aatma"! This "Aatma" assumes the "mental" form of feeling viz I am the senses etc. In this way, both of them, the pure "Aatma" and the "Jeeva" remain together in the "body". But one of them remains without any relationship with the body, and the other one is "covered up" with the body! Due to this, the pure "Aatma's" glory is not reduced or divided! He continues to have the capacity to shower His supernatural benefits on the "Jeeva". The "Jeeva" says now, "I am prostrating to this sage (Rishi), who has conferred immense benefits to me". The "Jeeva" has said here, that the Lord is the controller of both "Purusha and Prakruti", with a view to remove the "obstructions" referred to earlier! He is

not just “formless” — with a view to explain this, the Lord is hailed as ‘Primordial Purusha’, — ie the Lord is not ‘formless’ at all! The Jeeva says, “I am prostrating to Him” — through this, the “Jeeva” speaks of it’s low graded pitiable (Heenata) nature! (as expressed before).

This type of “surrender and prostrations” to our Lord happen, only through the grace of a “Bhaktha” of our Lord. The “Jeeva” remembers this “truth” through it’s knowledge of the Vedas, and now prays for attaining the association with the ‘Bhakthas’ of our Lord! For this sake, the “Jeeva” praises the blessings and grace of our Lord!

यन्माययोरुगुणकर्मनिबन्धनेऽस्मिन्-

सांसारिके पथि चरन्तदभिश्चमेण।

नष्टस्मृतिः पुनरयं प्रवृणीत लोकं-

युक्त्या कया महदनुग्रहमन्तरेण॥१५॥

VERSE 15 Meaning: “Oh Lord! I have lost the memory of my divine nature, due to your Maya power only! Due to this loss of memory, I have got into various types of bondages caused by the qualities of Satwa and others and actions done by me! I have also attained various types of sorrow and difficulties, in this journey through “Samsaara”! I am lost as I have lost my way! Hence, Oh Lord! You are the highest Purusha and the highest “Aatma”, and without your grace and compassion I cannot get or attain the knowledge of my divine nature! There is no other way to attain this!”

श्रीसुबोधिनी : यन्माययेति। स्वसामर्थ्ये गते शास्त्रतोऽप्यचिकित्स्ये
अलौकिकद्वारा भगवद्भक्ता एव तं भगवत्परं कर्तुं शक्नुवन्तीति युक्तम्।
अन्यथा स्वतः सामर्थ्ये एवं दुर्दशा न स्यात्। प्रतीकारो हि ज्ञानक्रिययोः

सद्भावे भवति। तत्र ज्ञानाऽभावो नष्टस्मृतिरिति। श्रमप्रतिपादनात् क्रिया, शक्त्यभावश्च। श्रमस्य नित्यमुत्पत्त्यर्थं यस्य भगवतो मायया मोहने करणभूतया उरूणि यानि गुणकर्माणि तैर्नितरां बन्धनं यत्र। एतादृशोऽस्मिन् सांसारिके मार्गे निरन्तरं चरन्निति मुक्तोऽपि निरन्तरं चरन् श्रान्तो भवति, किमुत बद्धः। सोऽपि बन्धः कर्मकृतः स्वतोऽपि मोचयितुमशक्यः। कर्माण्यमपि न प्रायश्चित्तादिना निवर्तयितुं शक्यानि, यतो भगवन्माययैव जायन्ते। गुणाश्च स्वभावभूताः, चित्तं तत्परमेव कुर्वन्ति। अस्मिन्निति निरन्तरं परिदृश्यमानत्वेन ययैव जायन्ते। गुणाश्च स्वभावभूताः, चित्तं तत्परमेव कुर्वन्ति। अस्मिन्निति निरन्तरं परिदृश्यमानत्वेन निवृत्तिर्दुर्घटा सूचिता। पथीति अनिवृत्तिः सूचिता। कया युक्तयेति लौकिक उपायो न सङ्गच्छत इति युक्तम्॥१५॥

नन्वेवं भक्तकूपयैव कथं भवतीत्याशङ्क्याऽऽह—

SRI SUBODHINI: “When a person is incapable of attaining ‘Bhakthi’ to our Lord and the holy scriptures also fail to inspire this, then, only a saintly “Bhaktha” of our Lord can make this person, get Bhakthi” to our Lord, through ‘supernatural’ ways. (i.e. making the person get attached to our Lord with total Bhakthi). Of course, this “Jeeva” would not have faced such a fate, if he had the capacity to develop “Bhakthi” to our Lord, in himself! In such an event, only “Jnana” (knowledge) and “Kriya” (due actions) are required, as the appropriate “means” to attain this ‘Bhakthi’ to our Lord! The absence of “Jnana” is indicated, through the loss of ‘Jnana’ and the loss of “actions” and “power to do actions” thereof are indicated, through the “difficulties and stress” explained. This “stress” is caused by the infatuation caused through the Maya power of our Lord, in the form of self centered actions, based on the “qualities” (Gunas) in him. This, causes “bondage” of the permanent type, due to which, this “Jeeva” travels through the path of “Samsaara”, on a continuous basis! Even if a ‘liberated’ Jeeva is made

to go through this path of "Samsaara", he becomes tired, and what more can we say of the terrible plight of a "Jeeva, who is in bondage" going through this path of "Samsaara"?! This "bondage" is caused by his own "actions", done, in many past lives! Due to this, this "Jeeva" is unable to get "liberated", from this "bondage" by his own efforts! He is also not capable of removing this "bondage", through the performance of "repenting" actions! — especially when these "actions" have been caused or originated through the Maya power of our Lord only! The "qualities" (Satwa etc.) are caused by the nature and tendencies of the "Jeeva", and these lead him towards "bondage". This is seen on a permanent basis, everywhere, and removal of this "bondage" is also experienced, as almost impossible! When the 'Jeeva', walks or travels only in this path of "Samsaara", then he also finds it difficult to get out of this path (due to infatuation and "bondage" caused by his past actions). No "worldly" way can help this "Jeeva" either! This is the purport.

A doubt arises here, as to how, only our Lord's "compassion can do this task? (Of removal of "bondage", caused by "actions") — as per the following verse, the answer is given.

ज्ञानं यदेतदददात्कतमः स देवस्त्रैकालिकं स्थिरचरेष्वनुवर्तितांशः।
तं जीवकर्मपदवीमनुवर्त्तमानास्तापत्रयोपशमनाय वयं भजेम॥१६॥

VERSE 16 Meaning: "Oh Lord! I have attained the knowledge about the three types of my "time" (the past, the future and the present), only through You, as none else can bless me with this knowledge! You only are the indwelling Lord, in all "beings" — both conscious and unconscious! Hence, we, the "Jeevas", who are continuously following the path of "actions" and experience the

results conferred by them, are serving and worshipping You only, for the sake of mitigating the three types of sorrows!" (i.e. for attaining "peace" from these sorrows).

श्रीसुबोधिनी : ज्ञानं यदेतदिति। यदेतदस्माकं जातं त्रैकालिकवस्तुविषयज्ञानं तद्भगवतैव दत्तम्। अन्यथा यो हृदयस्थितो न भवति स कथं हृदये ज्ञानं दधाति। अयं च स्थिरचरेष्वनुवर्तितः, स्वांशो यस्य येनेति वा। अयं हि स्वांशं जीवमनुवर्तते। अन्तर्यामिरूपो वा अंशः सर्वत्र वर्तत इति, अयमेव ज्ञानमदधात्(?)। ननु(?) सर्वेन्द्रियादौ अधिष्ठातारो देवाः सन्ति, न ते ज्ञानं प्रयच्छन्ति। अयं च सर्वेषु वर्तत इति; तथापि मह्यमेव दत्तवान्। अतोऽयं कतमो देवः अत्यन्तं कः परब्रह्मरूपः। अन्यदेवानां न कृत्यम्। कतम इत्यनेन विशेषतो वक्तुमप्यशक्य इत्युक्तम्। अत एवैतादृशमुपकारिणं जीवानां कर्मपदवीं संसारमार्गमनुवर्तमाना वयं सर्वे तापत्रयोपशमनाय भजेम। ये केचन जीवभावं प्राप्ताः तेषां दास्यं परमो धर्मः। देहभावं परित्यज्य ब्रह्मभावात्पूर्वं जीवभाव एव। प्रथमप्रवृत्तत्वात्तापत्रयोपशमनायेत्युक्तम्। वयमिति बहुवचनं स्वसमानशीलानां सर्वेषां विज्ञापनार्थम्। भजनेनैव भगवान् कृपयतीति ॥१६॥

एवं भजनमुक्त्वा विज्ञापनमाह—

SRI SUBODHINI: It is our Lord, who has blessed us, with the knowledge, about our own past, future and present "time"! — together with the objects/experiences thereof! If the Lord, were not to be present, in the heart of everyone, as the "indweller", then who can give this "Jnana", in the heart of everyone? In this way, our Lord is present, everywhere, as the indwelling Lord (Antaryami), who blesses the "Jeeva", with this knowledge of the three stages, as cited above!

A doubt arises here, as to why the celestial deities, who are the presiding deities of all the senses, do not bless the 'Jeeva' with this knowledge? This is answered by telling, that our Lord is the one, who gives this

“knowledge”, as He is present everywhere, as the “indweller”! At the present time, the “Jeeva” says, that “the Lord only has given to me this knowledge”. The “Jeeva” being aware of the presence of our Lord, as the highest Brahman, is convinced, that this task of giving “knowledge”, is not the task allotted by our Lord, to these presiding “celestial” deities! (Devata)

The “Jeeva” is telling here, that no one can ever explain or describe the beneficial role played by our Lord adequately, as the “Jeeva” can only serve and worship our Lord, for the removal of the three types of “sorrow”, caused by his own past actions! A “Jeeva’s” duty consists in becoming the “servant” of our Lord. He should give up the idea that, he is only the “body” etc. and attain the “attitude and experience” of “Brahman”. Till this is achieved, he will continue to think himself as a “Jeeva” only! The three types of sorrow also will continue, till his attitude of being a “Jeeva” remains! For the removal of this “sorrow”, the “Jeeva” should serve and worship our Lord! The “Jeeva” says here, that all the “Jeevas” “of my kind are dependant on serving Him, for the sake of attaining His compassion”. (Bhajanena).

After explaining about “service and worship” of our Lord, the “Jeeva” speaks, now, of his own status, and the need for his own “birth”!

देहान्यदेहविवरे जठराग्निनासृग्विण्मूत्र-

कूपपतितो भृशतप्तदेहः।

इच्छन्नितो विवसितुं गणयन्-

स्वमासान्निर्वास्यते कृपणधीर्भगवन्! कदा नु॥१७॥

VERSE 17 Meaning: “Oh Lord! This “Jeeva”, who is wearing a body (i.e. myself), is now “fallen” into a

well of faeces, urine and blood, inside the stomach of another "mother"! He is burnt up through the digestive fire present in the stomach of his mother! He is counting his days and months, so that he can get out of this place! Oh Lord! when will You take me out of this place, as I am in great sorrow and suffering?"

श्रीसुबोधिनी : देहीति। अयं स्वलक्षणो देही। अन्यस्य मातृलक्षणस्य देहविवरे उदरे जठराग्निना भृशं तप्तदेहः; असृग्विषमूत्रपूर्णं पतितः त्रिविधदुःखभोक्ता। माता भूतस्थानीया, अग्निदैविकः। अतस्त्रिविधदुःखपीडित इतो विवसितुं निर्गन्तुमिच्छन् स्वमासान् गणयन् वर्तते पूर्वनिवृत्तान्। अग्रिममासानां नियमाभावात्। हे भगवन्! कदा वा निर्वास्यते। हे भगवन्निति। अत्र त्वमेव समर्थः। कृपणधीरिति धैर्याभाव उक्तः। अनन्तदुःखस्मरणात् गणनाकालेनाऽपि दुःखनिवृत्तिं मत्वा, भवतेत्यर्थात्। एवं तत्र दुःखानुभवादन्यत्र गमनं प्रार्थितम्॥१७॥

ननु कृतोपकारस्य ज्ञानदानलक्षणस्य प्रत्युपकारं चेत्कुर्यात्, तदाऽग्रे विवासनमपि कुर्यात्। प्रत्युपकाराऽभावे कथं करिष्यतीत्याशङ्क्याऽऽह—

SRI SUBODHINI: The "Jeeva" experiences the "heat" of the fire of digestion present in the stomach of his mother! He is also stressed due to his lying in a place, where there is only faeces, urine, blood etc.! He undergoes these three types of sorrow, and experiences both physical and celestial sorrow! Due to this, he is very eager to get released from here, and to get rid of the three types of this sorrow! He now begins to count the expired days and months! He cannot count the future, as there is no certainty of them! "Oh Lord! When will You take me out of this place?" This addressal of our Lord, as "Oh Lord!" indicates, that the Lord only is capable of removing the "Jeeva", out of this place! The "Jeeva" has also, now, lost his "courage". He now remembers his "limitless" sorrow and he counts these! Even at the

time of counting his sorrow, he desires for the removal of these sorrows. He also prays to go out, somewhere else, where there is no more sorrow, as the present place is full of sorrow!

A doubt arises here. It is our Lord, who has given to the "Jeeva", the "knowledge", and in this way, he has done a great beneficial act to the "Jeeva"! If the "Jeeva", in turn, does something beneficial to our Lord, then the Lord would remove him from this "place". If the "Jeeva" does not do anything in "return", how can our Lord, remove him from this place? This "doubt" is answered as follows.

येनेदृशीं गतिमसौ दशमास्य ईश-

सङ्ग्राहितः पुरुदयेन भवादृशेन।

स्वेनैव तुष्यतु कृतेन स दीननाथः-

को नाम तत्प्रति विनाञ्जलिमस्य कुर्यात्॥१८॥

VERSE 18 Meaning: "Oh Lord and master! You are the most compassionate Lord! You only, a most generous Lord, has blessed me with the highest knowledge, though I am just 10 months old! Oh friend of the lowly and suffering! Kindly be pleased, only through your own beneficial act, as I am unable to do any beneficial actions in return, to please You, as I am capable of only folding my hands in deep respect and devotion! I am not capable of doing anything else!"

श्रीसुबोधिनी : येनेति। येन भवादृशेन, असौ मल्लक्षणः, दशमास्यः दशभिर्मासैः परिच्छिन्नः, ईदृशीं गतिं ज्ञानं सम्यक् ग्राहितः। ननु ग्राहकोऽन्यः कश्चिद्धर्माधिष्ठाता देवता, अहं त्वन्य इति किं मां प्रत्युच्यत इत्याशङ्क्याऽऽह-भवादृशेनेति। स एव भवान्, भवत्सदृशो वा। किमनेन विचारेण किन्तु स्वेनैव कृतेन स तुष्यतु। यथा पङ्कमगनां गामुद्धृत्य स्वयमेव

तुष्यति, तथा स्वत एव भगवान्, तुष्यतु, को नाम तस्य प्रतिविधिं प्रत्युपकारं करिष्यति। स्वनिष्कृत्यर्थं चेत् किञ्चित्कुर्यात्तदाऽञ्जलिं कुर्यात्, न त्वतिरिक्तं कर्तुं शक्नोतीत्यर्थः॥१८॥

मनु कं प्रत्येवमुच्यते(?) यतः कोऽपि नाभिव्यक्त इत्याशङ्क्याऽऽह—

SRI SUBODHINI: “Oh Lord! I am so lowly, just 10 months old — yet, You, the most exalted Lord of the Universe, has blessed me, with the highest knowledge! You only, Oh Lord! being so generous, has given me this knowledge! Kindly be pleased only with the beneficial actions, which You have blessed me with! Like a person, who removes from the dirty gutter, a fallen cow, becomes pleased by himself, for having saved a cow from sure death, (i.e. I have saved this cow from death), in the same way, Oh Lord! You have given to me, a “Jeeva”, the knowledge! Through this only, Oh Lord! may You be pleased and satisfied! How can I or anyone else ever hope to do anything in return to our Lord? I can only fold my hands, in eternal gratitude and devotion, so that I can get released from this enormous “debt”! I am not capable of doing anything more than this!”

But, we have been talking about the glory of our Lord, who is not “seeable” at all, by everyone, as manifested!? This “doubt” is answered as follows.

पश्यत्ययं धिषणया ननु सप्तवध्निः—

शारीरके दमशरीर्यपरः स्वदेहे।

यत्सृष्ट्यास तमहं पुरुषं पुराणं पश्ये—

बहिर्हृदि च चैत्यमिव प्रतीतम्॥१९॥

VERSE 19 Meaning: “Oh Lord! All the “Jeevas” in this “Samsaara”, including animals and birds, as per their foolish intellects, experience the happiness and

sorrow, which occur to the body! But, I through your grace, have now made my body purified through the qualities of "Sama" and "Dama" (i.e. made it "wealthy" with these spiritual practices = Saadhanas)! Hence, through your blessing, of giving me this intellect of discrimination, I am experiencing You, Oh Lord! who is the primordial Purusha, both inside and outside my body, like the experiencing of the "Aatma", which is the basis of "ego". (In other words, I am directly experiencing Your holy presence.)

श्रीसुबोधिनी : पश्यतीति। यद्यपि भगवान् नाभिव्यक्तः, अथाप्ययं दमशरीरी शमदामदिसाधकदेहसहितः। स्वयं सप्तवधिरपि येन भगवता सृष्ट्या धिषण्या बुद्ध्या स्वदेह एव स्वयमपरो नियामकत्वेनाऽन्यो भाति। स्वयं तु नियम्यत्वेन। अतस्तद्वत्ज्ञानेनैव तं पश्ये। सोऽहं कृतोपकारः तमुपकारिणं भगवन्तमहं शरीरः अस्मिन्नेव पुरे शेते यः तमिति प्रतीतिरुक्ता। पुराणमिति नागन्तुकत्वम्, अतः परिचयोऽप्युक्तः। देहाद्वहिः हृदि च प्रतीतम्, यथा चैत्यो जीवः तद्वदपि प्रतीतम्, सर्वभावेन सर्वत्र प्रतीतम्, यथा जीवप्रतीतौ न साधनाद्यपेक्षा तथा भगवानपि स्वतः स्फुरतीति तत्संस्कारकत्वेन नाऽन्यापेक्षा। ज्ञानं तु साधनमुक्तमेव। अतो दृष्ट्वैव प्रार्थनादिकमिति न किञ्चिद्दूषणम् ॥१९॥

एवं सर्वत्र भगवद्दर्शने 'अभितो ब्रह्म निर्वाणं वर्तते विदितात्मनाम्' इति भगवद्वाक्यात् किञ्चित्सुखं प्राप्य गर्भ एव गतव्यथः बहिर्बाधकं स्मृत्वा, अन्तरेव स्थितिं प्रार्थयति—

SRI SUBODHINI: Though our Lord is not "actually" present outside (i.e. so that we can see with our eyes), even then, this "Jeeva" is equipped with the spiritual practices of "Dama" and "Sama" (physical and mental contro!s) in his body! He is, of course, bound with 7 layers of "ropes," made up of skin and other substances. Due to the grace of our Lord, he is able to see our Lord, as the controller in his body and as being

separate and considers himself, as the "controlled one! Hence, the JEEVA SAYS THAT, "I AM ABLE TO SEE OUR LORD ONLY THROUGH THE POWER OF "JNANA", GIVEN BY HIM! IT IS THE LORD, WHO HAS BLESSED ME WITH THIS "JNANA", AS AN ACT OF NOBLE GENEROSITY! I am able to see our Lord, who is sleeping inside the city of my heart, though I am bound with the 7 types of ropes! He is the Primordial Purusha, residing in me always, and I am seeing Him, as He stays within my body only! His vision is clear! It is not, that the Lord has come to me, from somewhere else! He is present inside me, even before I have been created! (Puraanam) Being "old", He is very familiar to me. This is also very clear! It is not, again, that he is clearly seen only in this body. He is also seen outside my body, as also being the 'indweller' in my heart. He is seen also as the conscious "Jeeva"! IN OTHER WORDS HE IS PRESENT AND SEEN EVERYWHERE IN EVERY WAY! Like, in the perception of the existence of the "Jeeva", we do not need the instrument of spiritual practices (as our existence as a "Jeeva" is self evident), in the same way, OUR LORD ALSO IS SEEN BY HIMSELF! Nothing else is needed to have this perception, as the Lord has manifested Himself in the heart of this 'Jeeva', at the present time! Of course, there is the necessity of "Jnana" (knowledge) and this "Jnana", which is called here as a spiritual instrument and practice has been blessed by our Lord only, on this 'Jeeva'! Thus, as the Lord is actually present, the "Jeeva" on getting His "Darsan" only, has done his "prayers" etc. Hence, there is no "blemish" in this either!

In this way, our Lord blesses the "Jeeva" with His presence, and the Jeeva is able to have His "Darsan"!

The Vedas say that, "HE, WHO HAS KNOWN, THAT THE HIGHEST "BRAHMAN" IS PRESENT EVERYWHERE, ATTAINS LIBERATION! After hearing these words from our Lord, the "Jeeva" attains a little comfort and happiness, and due to this, all his pain and sorrow are ended, even when he is still inside the stomach of his mother. Now, he realizes that everything will be, again "sorrowful", if he comes out of his mother's stomach! When he gets this "remembrance", the Jeeva says that, "I want to remain here in the stomach of my mother only"! — as per the next verse.

सोऽहं वसन्नपि विभो बहुदुःखवासं-

गर्भान्न निर्जिगमिषे बहिरन्धकूपम्।

यत्रोपयातमुपसर्पति देवमाया-

मिथ्यामतिर्यदनु(?)संसृतिचक्रमेतत्॥२०॥

VERSE 20 Meaning: "Oh Lord! this stomach of my mother is full of intense sorrow and pain! Even though, I have been residing here, with great difficulty, I have no desire at all to come out of this place and fall again into the blind well of this "Samsaara"! This is due to the fact, that, the "Jeeva" which goes into this "Samsaara" is surrounded and captured by the power of Maya of our Lord! Due to this "Maya", the "Jeeva" gets the intellect, which regards the "body" as "himself" (i.e. I am the body). As a result of this, he continues to remain in this "wheel of Samsaara" only (through repeated births and deaths)."

श्रीसुबोधिनी : सोऽहमिति। अस्मिन् गर्भे बहुदुःखवासं यथा भवति वसन्नपि, इतो बहिर्न निर्जिगमिषे; यतो बहिरन्धकूपम्। यद्यपीदमपि सर्वतो वेष्टकं कूपप्रायम्, तथाऽप्यत्र ज्ञानमस्ति, बहिर्नास्तीत्यन्धकूपत्वम्। नन्विदं ज्ञानं तत्राऽप्यनुवर्तिष्यत इति चेत् तत्राऽऽह—यत्रोपयातमिति। गर्भाद्विहिर्निर्गतं

जीवं भगवतो माया अनुलङ्घ्या उपसर्पति। ततो मायामोहितस्य मिथ्यादेहादावहंमतिर्भवति। तदनु संसृतिचक्रं जन्ममरणाद्यावृत्तिश्च भवति। अतः पुनरत्रागन्तव्यम्; अतो निर्गतस्य न कश्चित्पुरुषार्थः। एतदिति परिदृश्यमानमावश्यकमित्यर्थः॥२०॥

नन्वत्र स्थित्वा किं कर्तव्यं तदाह—

SRI SUBODHINI: Though the “Jeeva” has been staying in the stomach of his mother with intense sorrow and pain, “I am not eager to go out of this place — as there is a blind well, outside, and I will fall into it! Even though, this “stomach” also has surrounded me from all the sides, and is also like the well, even then, here, inside the stomach, Oh Lord!, You have blessed me with “Jnana”, and no sooner I come out of this stomach, I am bound to lose this “Jnana” given by You! Hence, I consider, the world “outside”, as a blind well! Is there a possibility, that this ‘Jnana’ may be available outside the stomach also? On this, the ‘Jeeva’ says that, “no sooner I get out of my mother’s stomach, the Maya power of our Lord, which can never be made to flee, will come near to me, and I will get infatuated, through this Maya! Due to this, I will get “ego of myself” in this untruthful (illusory) body, which I have now! This ego, in turn, will cause me to go through the wheel of Samsaara, consisting of repeated births and deaths. In other words, I will eventually die, after taking a birth, and be born again to die again! Anyway, after my death, I have to come into this stomach of my “future” mother! Hence, why I have to go out of this stomach, with a view to eventually come back to this place only — especially when, You, Oh Lord! has blessed me with the ‘Jnana’, and I am able to have your “Darsan”?! The “Jeeva” says emphatically that, once he comes out of the stomach, everything

will get only repeated as before! (Yetad)

A doubt may arise, as to what the "Jeeva" will do by remaining inside the stomach of his mother?

तस्मादहं विगतविक्लव उद्धरिष्य-

आत्मानमाशु तमसः सुहृदाऽऽत्मनैव।

भूयो यथा व्यसनमेतदनेकरन्ध्रं-

मा मे भविष्यदुपसादितविष्णुपादः॥२१॥

VERSE 21 Meaning: "Hence, Oh Lord! I am going to give up my anxiety and worry and establish in my heart the lotus feet of our Lord Sri Vishnu. I will, through the help of my intellect only, will get liberated very quickly, from this state of great sorrow and pain!"

श्रीसुबोधिनी : तस्मादहमिति। अत्रैव स्थित्वा वैक्लव्यं परित्यज्य, आत्मानं तमसः सकाशात्सुहृदा आत्मनैव भगवतैव उद्धरिष्ये। सङ्घाते पतितमात्मानं स्वरूपे स्थापयिष्यामि। तत्र सत्सङ्गादिकं नाऽपेक्ष्यते; यतः परमोपकारी भगवानेव सर्वं संपादयति। ननु किमुद्धारेण अत्रैव स्थित्वा भगवानिव कथं न स्वतन्त्रो भवेदित्याशङ्क्याऽऽह-भूय इति। यथाऽनेकरन्ध्रं व्यसनं मे मा भविष्यत्; अत्र स्थित्वैव तथा भगवद्ध्यानलक्षणमुपायं करिष्यामि, यथा व्यसनं न भविष्यति। जाते तु व्यसने प्रतीकारः कठिनः। अत्रापि व्यसनं भविष्यतीति चेत्तत्राऽह-मे उपसादितविष्णुपादः। उपसादितौ विष्णुपादौ येन स उपसादितविष्णुपात्; तादृशस्य मे। तत्र तु मायामोहादुपसादनं भविष्यति नवेति सन्देहः। एवमध्यवसायान्ता स्तुतिरुक्ता, भगवत्स्तोत्रस्य फलं चोक्तम्। यत्र क्वचित्स्थित्वा भगवच्चरणोपसादनं कर्त्तव्यमिति॥२१॥

एवं जीवस्योद्धर्तव्यमनर्थं बीजसंस्कारमुक्त्वा, तादृशस्योद्धर्तव्यं वक्तुं जननमाह-

SRI SUBODHINI: "I will give up this type of stress, anxiety and worry, I will resuscitate and redeem my Aatma, through the grace of our Lord, who is my best

friend and the highest Aatma in me! The "Aatma" now is considering, itself, as the "body" only! Now, I will establish this Aatma, in our Lord, who is my inherent divine self only! Due to this, I do not need, even the aid and help of the association with the noble saints etc. — as the greatest benefactor, our Lord, who is now present in me, and whom I am seeing always, will make me attain everything required by me!"

In this way, the "Jeeva" prays, that he should remain inside the stomach only and from there, attain his redemption. He says further that, "I will continue to remain here only, though this place also is full of pain and sorrow. I will adopt the way of doing meditation on our Lord, while remaining here! Through this, my pain and sorrow, will get ended! Here, I have already attained the lotus feet of our Lord. If I come out of this stomach, the factor of infatuation (Moham) and Maya power of our Lord, will affect me. Moreover, there is a doubt, as to whether, I will attain the lotus feet of our Lord, in the "outside world, or will be entrapped by the power of Maya of our Lord totally!" In this way, the "Jeeva" emphatically shows his determined goal and has rendered his "praise" of the Lord! He also told about the result of his "praise" also! THE RESULT OF ONES LIFE IS "WHEREVER YOU ARE MADE TO LIVE BY OUR LORD, THERE THE "JEEVA" SHOULD PERFORM THE ONE AND ONLY DUTY OF ATTAINING THE LOTUS FEET OF OUR LORD ONLY!

In this way, after telling the necessary purification of the "Jeeva", which would enable it to attain it's higher progress, now, our Lord Kapiladeva speaks about it's 'birth', for the sake of explaining it's higher progress — as per the next verse.

कपिल उवाच।

एवं कृतमतिर्गर्भो दशमास्यः स्तुवन्नृषिः।

सद्यः क्षिपत्यवाचीनं प्रसूत्यै सूतिमारुतः॥२२॥

VERSE 22 Meaning: "Lord Kapiladeva said, "This "Jeeva" lives for 10 months in the stomach of the mother. He lives there with full discrimination and does the praise of our Lord! At this time, the baby whose head (face) is facing downwards, is quickly forced by the wind of delivery forces, with a view to go outside the stomach!" (i.e. is flung outside).

श्रीसुबोधिनी : एवं कृतमतिरिति। दशमासपरिच्छिन्नो गर्भः स्तुवन् ऋषिर्भूत्वा निश्चयमतिर्जातः। मन्त्राऽदर्शित्वे भजनं न स्यादिति। 'कृतिर्बलिष्ठा' इति पूर्वमुक्तत्वात् सूतिमारुतस्तादृशमपि प्रासूत्यै प्रसवार्थमवाचीनं क्षिपति। अधोमुखो भवतीत्यर्थः॥२२॥

ततः किमत आह—

SRI SUBODHINI: This baby has done the praise of our Lord and had also attained the growth of 10 months, inside the "Garbham"! He is called here as a "Rishi" (sage) — i.e. of determined and discriminating intellect — usually, the seer of sacred "Manthraas" is called as a 'Rishi', as only on the attainment of this status, a devotee can render proper service and worship of our Lord! The wind forces of delivery, forces this "Rishi" baby downwards and in this way, the baby's face is made to face downwards!

Whatever happens later is being told.

तेनाऽवसृष्टः सहसा कृत्वाऽवाक्शिर आतुरः।

विनिष्क्रामति कृच्छ्रेण निरुच्छ्वासो हतस्मृतिः॥२३॥

VERSE 23 Meaning: "On being forcibly pushed by

the wind of delivery process, the baby becomes very anxious and is made to keep his head faced downwards! He, then comes out of the mother's stomach, with great difficulty! At this time, his breathing stops for a while and he loses his earlier memory too!"

श्रीसुबोधिनी : तेनाऽवसृष्ट इति। तेन वायुना, अवसृष्टः ततः प्रक्षिप्तः कृच्छ्रेण विनिष्क्रामतीति सम्बन्धः। सहसेति सावधानाभावार्थम्। अवाक् शिरो भूत्वा, शिरः अवागधोमुखं कृत्वा वा प्रथमत आतुरो भवेत्; व्यसनस्य प्राप्तत्वात्; ततोऽतिकृच्छ्रेण निष्क्रामति। निष्क्रमणे हेतुः—**निरुद्धवास इति।** अन्तरुद्धवासस्थानाऽभावात् हतस्मृतिरपि भवति। अन्यथा क्रियायाः प्राबल्यं न स्यात्, साधनशास्त्राणां च वैयर्थ्यापत्तेः॥२३॥

निष्क्रमणानन्तरं कृत्यमाह—

SRI SUBODHINI: On being flung through the winds of delivery, the baby comes out with great difficulty! The word "Sahasa" emphasizes, that this entire process of delivery cannot be done "slowly"! The baby now is made to assume, that his face is made to face downwards, and he gets fear due to this. He attains this "state", due to his sorrow and pain! He is forced to come out, as he has no place, now, inside to breathe freely! All his earlier memory gets lost, at this time. If he had retained his previous memory, then he would not put efforts to come out either! Moreover, there will not be any need for the scriptures, outlining the spiritual practices, if the baby come out with his previous memory — of having had the "Darsan" of our Lord!

On the "baby" coming out, whatever is done by him is told as under.

पतितो भुवि विण्मूत्रे विष्ठाभूरिव चेष्टते।

रोरूयति गते ज्ञाने विपरीतां गतिं गतः॥२४॥

VERSE 24 Meaning: “On the earth, the baby falls into the urine of the mother, and in his own faeces. He remains there, shaking his legs/hands like a worm inside faeces! He now loses all the Jnana of his stay in the stomach of his mother! He attains, instead, the opposite “Jnana” of having “ego” of his body! Due to this, he weeps again and again loudly!”

श्रीसुबोधिनी : पतित इति। विष्टा स्वस्यैव, मूत्रं गर्भोदकम्। पश्चाद्भुवि पतितः; प्रथमतो विष्टाभूरिव चेष्टते। क्रियाव्यतिरेकेण ज्ञानस्याऽप्रयोजकत्वज्ञानार्थं निन्दावचनम्। तत्तु ज्ञानं ज्ञापकमेवेति प्रसूतिवायुना तदुपहतिमाह—रोरूयतीति। गते ज्ञाने विपरीतां गतिं गतः देहोऽहमिति बुद्ध्वा रोरूयति रोदिति। शब्दमात्रं करोतीति रोरूयतीत्युक्तम्। यथा सर्वस्वे गते प्राणी शब्दं करोति ॥२४॥

उत्पन्नस्य बाल्यदुःखमाह—

SRI SUBODHINI: The faeces is of the baby only, and the ‘urine’ referred to here, is of the mother’s stomach! He falls on the ground, and is seen shaking his legs and hands like a worm in faeces! Without “action”, knowledge is useless. Hence, all the “Jnana” (knowledge) which our Lord had blessed him with, is of no use to him now! The memory of this knowledge also gets submerged, through the forcible “winds” of delivery! Due to this, the baby begins to weep bitterly! When the “knowledge” had gone away, his mind now assumes the opposite direction towards “ignorance (Ajnana). “I am the body only” — this type of knowledge arises in him now! He had previously the “knowledge” that, “I am different from my body”! Now, he gets the knowledge, “I am the body only”! Due to this, he begins to weep! He makes only noise of weeping! Like a person, who has lost “everything of his’ makes noise, through bitter weeping

(shouting), the baby also makes this noise, by crying aloud!

After this “birth”, the sorrow, during the stage of being a baby, is being told.

परच्छन्दं न विदुषा पुष्यमाणो जनने सः।

अनभिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः॥२५॥

VERSE 25 Meaning: “None is able to understand the wishes of the baby, and he is reared and looked after, only by such persons, who cannot understand his needs! During this stage, he meets often with opposing or indifferent treatment. He has to tolerate all this, as at this time, he lacks the power to protest or tell those, who look after him, to desist from certain disagreeable actions!”

श्रीसुबोधिनी : परच्छन्दमिति। बालकस्य इच्छामविदुषा जनेन पुष्यमाणो भवति, ततोऽनभिप्रेतमापन्नो भवति। क्षुधया रोदने औषधम्, व्यथायां तु अन्नमिति। प्रत्याख्यातुं निराकर्तुमनीश्वरः असमर्थः। अतो महदुःखमुक्तम्॥२५॥

पीडाक्षुदभावदशायामपि दुःखमाह—

SRI SUBODHINI: Very often, he is looked after, by those, who are not able to understand his needs! Hence, everything happens against his desire and need! When he weeps due to hunger, those who tend him, very often give medicine, thinking that he is sick! When he really suffers pain etc., then, thinking that he is hungry, he is fed with food! The baby is powerless to prevent all these “opposing” treatments! Due to all this, he experiences great sorrow. This is the purport.

We have already seen the “sorrow”, which the baby gets, during his “hunger and pain” stages. But, he attains

sorrow, at other times also. This is told by our Lord, as follows.

शायितोऽशुचिपर्यङ्के जन्तुस्वेदजदूषिते।

नेशः कण्डूयनेऽङ्गानामासनोत्थानचेष्टने॥२६॥

VERSE 26 Meaning: "Sometimes, when he is made to sleep on dirty bet or sheets, then he is bitten by bedbugs and other insects, as the baby has no capacity to get up or turn on his "sides"! (i.e. change his position) In this way, he attains severe pain and the resultant sorrow!"

श्रीसुबोधिनी : शायित इति। अशुचिपर्यङ्के शायितो भवति। दशदिवसपर्यन्तं सूतीगृहस्थानां पदार्थानां शुद्ध्यभावः। अनेन तस्य ज्ञानोत्पत्तौ प्रतिबन्ध उक्तः। जन्तवो मत्कुणादयः, स्वेदजा मशकाः, तैर्दूषितेति सुतरां सोपद्रव उक्तः। अधर्माव्यसनाच्च ज्ञानं नोत्पन्नमित्युक्तम्। व्यसनप्रतीकारे अशक्तिमाह-नेश इति। अङ्गानां कण्डूयने असमर्थः; आसने उत्थाने चेष्टने वा। किन्तु सर्वदा पतितस्तिष्ठतीत्यनिवृत्तौ हेतुः। अनेनाध्यात्मिकं दुःखमुक्तम् ॥२६॥

भौतिकं दुःखमाह-

SRI SUBODHINI: Sometimes, if he is made to sleep on dirty beds, especially for 10 days, there is the "period of pollution" at the place of his birth! (Including the materials.) At this place, the baby has no "knowledge" also! Insects such as bedbugs, mosquitoes etc. bite him now, and due to this, he experiences severe pain and sorrow, which he cannot express! He cannot turn on his sides, or even attend to any "itching" needs! He cannot stand up or sit, as he always remains on the 'bed'. Due to this, his sorrow never gets ended! In this way, his "mental" sorrow has been described.

The "physical" sorrow is being explained.

तुदन्त्यामत्वचं दंशा मशका मत्कुणादयः।

रुदन्तं विगतज्ञानं कृमयः कृमिकं यथा॥२७॥

इत्येवं शैशवं भुक्त्वा दुःखं पौगण्डमेव च।

अलब्धाभीप्सितोऽज्ञानादिद्धमन्युः शुचार्पितः॥२८॥

VERSES 27 and 28 Meaning: "His tender skin is bitten by insects, bugs, mosquitoes and others in such a way, like big insects bite small insects! At this time, the knowledge about his story in the stomach of his mother gets lost. He could, at this time, weep only!" (27)

In this way, after undergoing the sorrow of both his "babyhood and boy" stages, he becomes a young boy. At this time, he does not get or attain the desired wishes or enjoyments, and due to his ignorance, he gets roused, through inordinate anger, resulting into much greater sorrow!" (28)

श्रीसुबोधिनी : तुदन्तीति। आमा अपक्वा त्वक् यस्या दंशाः स्थूलमशकाः, मत्कुणा लोहितवर्णाः खट्वाकीटाः। आदिशब्देनान्येऽपि वस्त्रकीटादयः। उभयोर्ज्ञानाभावमाह—रुदन्तमिति। विगतं ज्ञानं यस्य; अतो रोदिति; अन्यथा सहेत्। ततोऽप्यन्यं सजातीयं मत्वा दशन्तीत्याह—कृमयः कृमिकं यथेति। स्थूलः कृमिः कृमिकः। इति दुःखमतिबाल्ये। एवंप्रकारकमेव शैशवं पञ्चवर्षपर्यन्तम्। नरकादागतो विद्याधनयुक्ते कुले न भवतीत्यतिदरिद्राणां गृहे दुःखमेतादृशमेव। पौगण्डमपि तत्र दुःखम्। पञ्चमवर्षादूर्ध्वं नववर्षपर्यन्तं पौगण्डम्। तत्राऽप्येतज्जातीयमेव दुःखम्; अतो दुःखाभिभूतस्य न ज्ञानमिति भावः। अग्रे ज्ञानं भविष्यतीत्याशङ्क्य तत्र कामादयो बाधका भवन्तीत्याह—अलब्धाभीप्सित इति। न लब्धमभीप्सितं येन; अभीप्सितमप्यज्ञानात्। अज्ञानादेव इद्धो मन्युर्यस्य इद्धमन्युना वा शोकेन च अर्पितो भवति। कामक्रोधशोका उत्पन्नाः ज्ञानमुत्पादयितुं न प्रयच्छन्तीत्यर्थः॥२७॥२८॥

ततः पुष्टस्य सुतरां ज्ञाननाशहेतूनाह—

SRI SUBODHINI: His skin is raw and tender at this time, and it is bitten by big mosquitoes, bugs etc. Both these insects and the baby are in total ignorance i.e. lack of knowledge. If the insects were aware, that the baby is weeping only due to their biting him, then, they would not have bitten him at all! But, they continue to bite this crying baby! The baby also lacks knowledge, and due to this, he weeps only! Otherwise, he could have tolerated this pain! The fact is, that these insects bite the baby only thinking that the baby also is like them only! — as there is no response from the baby! An example is given here. Like big insects bite small insects/worms! In this way, a baby experiences several types of pain and sorrow! Up to 5 years, there is this stage of being a “boy”, and the pain continues to be borne by this boy! When the “Jeeva” comes back from the hell, to this earth, his birth does not take place in the family of great scholars or in a wealthy home! He is born only in poor families and at such homes, the baby is bound to experience this type of sorrow!

When he crosses the age of 5, and up to 9 years, the boy experiences also several sorrows and pain. As there is continuous sorrow, this “Jeeva” is unable to gain “Jnana”! Can he attain this “Jnana”, during his “youthful” stage? Not at all! — as several “desires” make him confront “obstructions” to attain “Jnana”! During youthful days, he desires for many persons and objects. Many a times, he is unable to attain whatever he desires for. Due to this, he gets intense anger. He does not know, that to “want someone or something” is based on “ignorance” (Ajnana). Due to this “ignorance” also, his

The “physical” sorrow is being explained.

anger gets more intense! Through this intense anger and sorrow, he becomes a “victim” of these evil attitudes and propensities. **THESE PROPENSITIES OF DESIRE (KAAMA), ANGER (KRODHA) AND SOKA (SORROW) DO NOT ALLOW THE ORIGIN OF “JNANA” (KNOWLEDGE).**

Afterwards, when the boy becomes healthy and well grown, his “knowledge” also gets lost totally! The “cause” for the loss of his “Jnana” is also explained, through the next verse.

सह देहेन मानेन वर्धमानेन मन्युना।

करोति विग्रहं कामी कामिष्वन्ताय चात्मनः॥२९॥

VERSE 29 Meaning: “As his body becomes healthy and attains growth, his sense of ego and anger also get increased! He now comes under the control of his “desires”. Due to this, he becomes the enemy of others, who also have unquenched desires, which leads to his own fall and destruction!”

श्रीसुबोधिनी : सह देहेनेति। यथा देहो वर्द्धते, तथा मानो मन्युश्च; मन्युस्तु देहवृद्धिमपि नापेक्षते। अभिमानस्यैव तदपेक्षेति पृथग्वचनम्। आत्मनः अन्ताय नाशाय कामिषु विग्रहं करोति। एकवस्तुविषये कामश्चेद्वहूनां तदा बलिष्ठैर्बहुभिरितरो हन्यते। तदा पूर्ववत् स्वतन्त्रसुकृताभावान्नेष्टसिद्धिः ॥२९॥

वाक्यज्ञानं दूरापास्तमिति वक्तुं प्रत्यक्षतोऽपि दृष्टे यत्र ज्ञानं न भवति तत्र किं वक्तव्यमन्यस्माद्विष्यतीत्याह—भूतैरिति द्वाभ्याम्—

SRI SUBODHINI: Like the baby grows and becomes big, in the same way, his “ego” and anger also increases — although the growth of the body is not a precondition necessary for the origin of anger! Ego only, requires the growth of the body — that is why, the word

'Manyunaa' (anger) has been referred to separately. This person, for the sake of his own "end" (destruction) bears enmity with other persons with "desires" (Kaami). When for attainment of one person or object, many persons have "desires", then, many get destroyed, through more powerful strong persons! Thus, like before, because of the absence of "good deeds", his desires do not get fulfilled at all!

This person does not attain "Jnana", by the words of advice of others. But, he does not get "Jnana", even after his "actual seeing"! What more can be said for this? Then, how can this "Jnana" be attained from others? All this is told/explained in the following 2 verses.

भूतैः पञ्चभिरारब्धे देहे देहाबुधोऽसकृत्।

अहं ममेत्यसद्ग्राहः करोति कुमतिर्मतिम्॥३०॥

VERSE 30 Meaning: "This ignorant person with a wicked intellect, keeps endless desires of the illusory nature, in this body, made up of 5 primordial elements. Due to these unfulfilled desires, he begins to nurture, continuously, the ideas of "me" and "myself and mine", with reference to his body, with a high sense of ego and pride!"

श्रीसुबोधिनी : आकाशादिपञ्चमहाभूतैरारब्धे देहे देही देहाभिमानवान् पूर्वज्ञानरहितः असकृदहममेतिमतिं करोति; यतोऽयं कुमतिः। दृश्यत एव भूतादिजनितत्वं देहे। एवं प्रत्यक्षदृष्टेऽपि चेदबुधः। अबोधे हेतुः-देहाभिमानो, सर्वदा वासनावशाद्भौतिकत्वे ज्ञातेऽप्यहं ममाऽभिमानो भवति। अयमभिमानः स्वतो न निवर्तत इत्यसकृदित्युक्तम्। असद्ग्राह इति परबोधवैयर्थ्यम्। स्वतो युक्त्यनुसन्धानाऽभावाय कुमतिरिति ॥३०॥

एवं देहे अहंममेतिबुद्धौ स्थिरायां यद्भवति तदाह—

SRI SUBODHINI: This body originated by the 5

primordial elements is now thought by the “Jeeva” as it’s real “self” i.e. egoistically attached to! Bereft of the earlier knowledge, the “Jeeva” claims, always, that, “I am this, and this body and everything else, is mine”! His intellect gets attached to this attitude of “me” and “mine”, as he has a family to protect and provide for! He sees, on an everyday basis, actually, the origination of the “body”, through the 5 primordial elements. But he is unable to realize the import and truth about this, despite his “daily” seeing! In this way, he becomes unintelligent (foolish) to miss the truth about his own self! THIS FOOLISHNESS IS CAUSED BY HIS PRIDE AND EGO TOWARDS HIS BODY! (DEHAABHIMAANI) At all times, he is controlled by his own mental tendencies and desires and he nurtures the ego and pride of his’ being the “body” only and claims, “me and myself” with reference to the body and everyone/everything connected with it! The “ego” cannot go away or get ended by itself! — as it remains always. Hence, how can it be removed? Even if, others try to make him understand the truth about the body etc., he refuses to understand this, as he has the desire and ego, that he will not accept any advice or views of “others”! His “pride” prevents this! As his ‘intellect’ has become haughty and attached (Kumati) — sometimes wicked also — he is unable to give up his “ignorance” caused by “ego”. In this way, he refuses to be influenced or guided by good thoughts and advice.

When, in this way, his attitudes of “me and mine” (Ahamta and Mamata) towards his “body” gets firm (i.e. in his intellect), then whatever is bound to happen, are told, by our Lord.

तदर्थं कुरुते कर्म यद्वद्धो याति संसृतिम्।

योऽनुयाति ददत् क्लेशमविद्याकर्मबन्धनः॥३१॥

VERSE 31 Meaning: “Now, he does all his actions, for the sake of this body only — the body, which always gives him only various types of pain and sorrow! Through “ignorance”, he gets “bound”, through the actions done through this body, and attains the endless cycle of “Samsaara” — of births and deaths!”

श्रीसुबोधिनी : तदर्थमिति। देहार्थं कर्म कुरुते। कर्मणा च बद्धो जन्ममरणरूपं संसारं याति। देहोऽपि तं न त्यजतीत्याह—योऽनुयातीति। यो देहः सर्वदा क्लेशं ददत्, अनु पश्चाद्याति। यतः आत्मना स बद्धः। प्रथमतोऽविद्या, ततः कामः, ततः कर्माणि, तैर्बन्धनं यस्य। एवं देहाभिमानेन नष्टो भवतीत्युक्तम्॥३१॥

एतदुपरि असत्सङ्गश्चेत्, तदा नष्ट एव जात इत्याह—

SRI SUBODHINI: This “Jeeva” is forced to do “actions” (Karma) for the sake of his body! He gets bound, through the good and bad results of his actions, and attains (remains) this “Samsaara” — the cycle of births and deaths! He does not get the spirit of “detachment” to the body, and the “body” also, in turn, does not leave him! This body gives him, always, pain and sorrow, as it is bound with the “Aatma”! In the first instance, he attains “ignorance”, (Avidhya) and later he gets “desires”. Due to these “desires”, he does “actions”, which bind him to this cycle of births and deaths! The cause for all this is his attachment to the ‘body’ (i.e. thinking himself as the ‘body’ only) and he gets “lost”. That is what is told, by our Lord!

When the intellect has become firmly based on the attitudes of “me and myself and over and above this, he

gets involved with the company of bad persons, then he confronts only destruction!

यद्यसद्भिः पथि पुनः शिश्नोदरकृतोद्यमैः।

आस्थितो रमते जन्तुस्तमो विशति पूर्ववत्॥३२॥

VERSE 32 Meaning: “When, during his journey in this life (Samsaara), if ever he gets associated with persons, who are intensely attached to the enjoyments and pleasures of their palate and lust only, and he begins to follow their example, then also, he attains his earlier ‘state’ only (i.e. being a sinner and living in hells etc.).”

श्रीसुबोधिनी : यद्यसद्भिरिति। पुनः पथि पूर्वोक्त एव संसारमार्गे असद्भिः सह आस्थितः सन् रमते। तदा पूर्ववत् तमो विशति। अतो न तस्य किञ्चिद्वक्तव्यं व्याख्यातत्वात्। असद्भिरिति षष्ठ्यर्थे वा तृतीया। असतां लक्षणम्—शिश्नोदरार्थे कृत उद्यमो यैरिति न भगवदर्थे। अनेन गृहस्थाः सर्व एवासन्त इत्युक्तम्। यद्यन्येऽप्येतादृशाः सुतरां असन्तः। अवर्जनीयतया यस्तिष्ठेत् यो वा न रतः तयोर्न नाश इत्युक्तम्। जन्तुरित्यल्पबुद्धिः, अतो रमणम् ॥३२॥

असतां सङ्गस्य दोषमाह—

SRI SUBODHINI: He becomes pleased and happy in the company of evil and untruthful persons, and due to this, he goes back, like before, into the “darker” regions (hell etc.), which has been described in detail earlier! These evil minded untruthful persons have their distinct qualities — that they, always put efforts to satisfy the urges and desires of their palate and lust only! THEY NEVER PUT ANY EFFORT FOR THE SAKE OF THE LORD. These persons are called as “Asat” or “untruthful”. In this way, all “householders” are called as ‘Asantha’ — “non-saintly”! All others of this type, also ‘can be called, with this ‘name’! But, he, who is detached

from this “desire”, and also is careful to avoid these, is not destroyed by his actions! Here, this attached “Jeeva” is called as a “Jantu”, (animal) as he exhibits a petty intellect, and due to this defect, he seeks and loves the company of untruthful wicked persons!

The defects and blemish originated through the association with bad persons are told.

सत्यं शौचं दया मौनं बुद्धिः श्रीर्हीर्यशः क्षमा।

शमो दमो भगश्चेति यत्सङ्गाद्याति संक्षयम्॥३३॥

VERSE 33 Meaning: “Through this ‘bad’ association, this ‘Jeeva’ loses the following virtues and good values viz.: (1) Sathyam (truth), (2) Soucham (purity – sacredness), (3) Daya (compassion), (4) Mouna (peace in mind, through silence), (5) Buddhi (virtuous intellect), (6) Dhana (wealth), (7) Lajja (sense of shame), (8) Yash (fame), (9) Kshama (forbearance and patience), (10) Sama and (11) Dama (physical and mental controls). He also loses his (12) ‘Aishwaryam’, (brilliance of opulence!)”

श्रीसुबोधिनी : सत्यमिति। पुरुषे द्वादशगुणा मोक्षे अन्तरङ्गाः, यैर्मोक्षो भवत्येव। ते नश्यन्तीति तान् गणयतिसत्यं यथार्थता, कायवाङ्मनोगता नश्यति। शौचमपि शुद्धत्वं तथा। दया परदुःखप्रहाणेच्छा। मौनं वृथात्वापनिवृत्तिः। बुद्धिर्भगवद्विषयिणी, सन्मार्गविषयिणी वा। श्रीर्धनं, शोभा च। हीर्लज्जा। यशः कीर्तिः, क्षमा शान्तिः। शमो मनोनिग्रहः। दम इन्द्रियाणाम्। भगो भाग्यमैश्वर्यादिभगवद्धर्माः। एते असतां सङ्गमात्रेणैव गच्छन्ति ॥३३॥

मोक्षप्रेप्सोः तत्सङ्गो न कर्तव्य इति वदन्, असतां विशेषमाह—

SRI SUBODHINI: In an ideal “Purusha” (person) 12 virtues are part and parcel, conducive towards “liberation”! i.e. through these virtues, a “Jeeva” attains liberation! All these good virtues get ‘lost and destroyed’,

through 'bad' association. Our Lord is so very kind and compassionate to count them. (1) Sathyam: through body, word and mind, every type of truth of reality get lost! (2) Souham: the sacredness of the body, word and mind also gets lost. (3) Daya: this is the desire to remove the sorrow of "others". (4) Mouna: always, be silent on wasteful discussions etc. (5) Buddhi: an intellect, which is always based on the way to our Lord or about truthful values and virtues. (6) Shree: wealth and brilliance of a virtuous person. (7) Sense of shame. (8) Yash: fame. (9) Kshama: peace and tolerance. (10) Sama: conquest over "mind". (11) Dama: conquest over the senses and (12) Bhaga: fortune (luck) — opulence (Aishwaryam) i.e. all the 6 virtues of our Lord. All these noble virtues get lost due to the companionship of wicked and evil persons!

Those, who are desirous to attain 'liberation' should avoid the companionship of wicked persons. Our Lord speaking this truth, also described the features of these evil minded persons.

तेष्वशान्तेषु मूढेषु खण्डितात्मस्वसाधुषु।

सङ्गं न कुर्याच्छोच्येषु योषित्क्रीडामृगेषु च॥३४॥

VERSE 34 Meaning: "These evil minded persons have become the 'play toys' of women of bad reputation; they are not peaceful; they are foolish and they think, that their body is the real "Aatma"! A "Jeeva" should never get associated with these types of wicked and untruthful persons!"

श्रीसुबोधिनी : तेष्विति। यथा भगवत्सम्बन्धिनो भागवताः सन्तः षड्गुणयुक्ता भवन्ति। एवं असन्तोऽप्यसन्मूलदैत्यरूपं षट्दोषयुक्तं प्राप्ता भवन्तीति षट् दोषा उच्यन्ते। तेषामन्तःकरणे कदापि न शान्तिः। अनेन सत्त्वगुणाभाव उक्तः। प्रायिकं रजोऽपि नास्तीत्याह—मूढेष्विति।

शास्त्रार्थज्ञानरहिता मूढाः। खण्डित आत्मा विषयैर्वेषाम्।
 पूर्वापरानुसन्धानाभावार्थं खण्डनम्। असाधुषु अनाचारेषु। एवं चतुष्टयमुक्त्वा
 निषेधमाह पुरुषार्थचतुष्टयबाधकत्वात्, शोच्येषु साधूनाम्। सत्यामपि प्रज्ञायां
 भगवदग्रहणात्। योषितां च ते क्रीडामृगाः। षडेतानि लक्षणानि
 प्रत्येकमसत्त्वसाधकानीति चकारः॥३४॥

तत्रापि ये स्त्रीसङ्गिनः, स्त्रियश्च मुख्यतया असच्छब्दवाच्या, इति
 तत्सङ्गाभावमाह—

SRI SUBODHINI: Like a sincere “Bhaktha” of our Lord, who is fully lovingly attached to Him, has the 6 virtues of our Lord Himself, in him, in the same way, the evil minded persons also have many evil defects in them! “Untruth” is the basis of these defects which are also 6 in number. They are: (1) They never have “peace” in their inner mind. (2) Even the usually present quality of “Rajas” also is absent in them, as they continue to be “foolish”, without the knowledge of the meanings of the scriptures! (3) Their “Aatma” is cut away or broken through their attachment to pleasures and objects — as they are not attached to the remembrance of our Lord, whether earlier or now! (4) Their conduct is evil based, as they work against the attainment of all “human” goals. (5) He is “pitiable” for noble saintly persons — because, in spite of having the intellect, they do not have the ‘Jnana’ about our Lord! (6) They become the ‘play toy’ or animal of women of bad reputation! These are the 6 evil defects of wicked and bad persons! Even one of these evil “defects” can turn a person “wicked and bad”.

Among, all the above defects, the attachment to women of bad reputation is told to be very bad. These “women” are called by our Lord as “Asat” in an important way! He says, that a true devotee of our Lord should “avoid” their company!

न तथाऽस्य भवेन्मोहो बन्धश्चान्यप्रसङ्गतः।

योषित्सङ्गाद्यथा पुंसो यथा तत्सङ्गिसङ्गतः॥३५॥

VERSE 35 Meaning: "A "Jeeva" does not attain, through any other association, such intense infatuation and bondage, which he would attain, by keeping the association with "women" and those, who are attached and associated with "women" of bad reputation!"

श्रीसुबोधिनी : न तथाऽस्येति। अस्य पुरुषस्य मोक्षेप्सोः धनैरश्वैर्वस्त्रादिभिश्च तथा मोहो न भवेत्, यथा योषितां सङ्गात्। पुंस इति प्रतियोगित्वम्। यथा वा तत्सङ्गिनां सङ्गात्, योषित्सङ्गापेक्षयाऽपि तेषां सङ्गो नाशकः। उपायपूर्वकं नाशजननात् ॥३५॥

तत्र स्त्रिया नाशकत्वं जातित्वेनैव, न तु व्यभिचारादिदोषत्वेनेति वक्तुमाह—

SRI SUBODHINI: Those, who desire to attain liberation, do not get infatuated with wealth, opulence, clothes etc., as they would when they get infatuated with the company of "women"! The word "PUMSA" is used to tell, that in this "person", there is the absence of "female" nature! In fact, the association with those attached to "women" is more dangerous than the association directly with "women"!

Thus, the 'female species' by themselves cause the destruction of the "Jeeva". They need not have the evil defect of bad reputation (prostitution etc.) to cause this "destruction". Our Lord speaks of this, through the following verse.

प्रजापतिः स्वां दुहितरं दृष्ट्वा तद्रूपधर्षितः।

रोहिद्धूतां सोऽन्वधादृक्षरूपी गतत्रपः॥३६॥

VERSE 36 Meaning: "At one time, even Lord Brahma, on seeing his beautiful daughter Saraswati, got

infatuated through her beauty! On Saraswati fleeing away after assuming the form of a deer, Lord Brahma also, shamelessly took the form of a deer and began to run and chase her from behind!"

श्रीसुबोधिनी : प्रजापतिरिति। कथा पूर्वमुक्ता। स्वां दुहितरं वाचं तद्रूपेण धर्षितः गतविवेकः। तद्रूपपरित्यागेऽपि न त्यक्तवानित्याह—रोहिद्वूतामिति। तदर्थमात्मानमपि नाशितवानित्याह—ऋक्षरूपीति। रोहिदृक्षौ सजातीयस्त्रीपुरुषवाचकौ। गतत्रप इति मरीच्यादिषु पश्यत्स्वपि नग्नः स्फुटावयवश्च ॥३६॥

अतः स्वरूपतः कश्चित्सङ्गे जातेऽपि दोषरहितो भविष्यतीति नाशङ्कनीयमित्याह—

SRI SUBODHINI: This "story" has been told through the 20th verse of 12th chapter of this canto only. Lord Brahma had got infatuated through the beauty of his own daughter Saraswati! Saraswati gave up her body, which had caused this infatuation, in the mind of Lord Brahma. and had adopted the body of a 'deer'! Even then, Lord Brahma gave up his noble and exalted body of being Lord Brahma, and took up the body of a 'deer', and began to run after her! This shameless action was done by Lord Brahma, when his own sons viz. Sage Mareechi and others were actually seeing his event! Lord Brahma was seen "naked" exposing all his bodily parts as a deer, and was also seen running behind his own daughter!

Hence, no one should doubt, that he will continue to be "blemish free", even after getting associated with "women" through their body and self.

तत्सृष्टसृष्टसृष्टेषु को न्वखण्डितधीः पुमान्।

ऋषिं नारायणमृते योषिन्मय्येह मायया॥३७॥

VERSE 37 Meaning: "Lord Brahma created the

Prajaapatis like Sage Mareechi and others, who, in turn, created Sage Kashyapa and others! Sage Kashyapa and others created the celestials, the humans and all other types of "beings"! Among all these, only the intellect of the highest Sage Sri Narayana did not get infatuated through the Maya power of our Lord! (In reality, no one else is there, who is not infatuated through the Maya power of our Lord, except our Lord Sri Narayana.)

श्रीसुबोधिनी : तत्सृष्टेति। तेन ब्रह्मणा सृष्टा मरीच्यादयः, तत्सृष्टाः कश्यपादयः, तत्सृष्टं सर्वमेव जगत्। कोन्विति वितर्कः। न खण्डिता धीर्यस्य। तादृशः कोऽपि नास्तीत्यर्थः। एकोऽस्ति नारायणस्तथाभूतः स इत्येकादशे वक्ष्यते। न केवलं सा नाशयति, किन्तु तस्यामाविष्टा आधिदैविकी भगवन्माया, सा योषिन्मयी। सर्वधनादिरूपाऽपि योषित्प्रधाना। यद्यपि मार्कण्डेयाऽपि तथोक्तः; तथापि कल्पान्तरे सोऽन्यथा भविष्यतीति नारायण एवोक्तः॥३७॥

स्त्रीणां मायात्वमुपपादयति—

SRI SUBODHINI: Lord Brahma created Sage Mareechi and others, who in turn created Sage Kashyapa etc., who in turn created everyone else, in this Universe! Our Lord says here, that each and everyone created, had their intellect get infatuated, through the Maya power of our Lord, except Sri Narayana — our Lord Himself! This will be told in detail in the 11th canto!

It is not the "woman", who destroys — but the "ingress" of the celestial Maya power in the "woman", which destroys the individual! This Maya power of our Lord, which is celestial is "female" in nature! Though Sage Markendeya was also not affected with this type of "female infatuation", but eventually, in another aeon (Kalpa), he is also told to be affected by this Maya power of our Lord. HENCE, OUR LORD SRI NARAYANA

ONLY IS ABOVE THIS MAYA POWER!

Our Lord reemphasizes the 'Maya' power of "women"!

बलं मे पश्य मायायाः स्त्रीमय्या जयिनो दिशाम्।

या करोति पदाक्रान्तान् भूविजृम्भेण केवलम्॥३८॥

VERSE 38 Meaning: "Oh mother! Please see the power of My Maya! Though this Maya power of mine is powerful, having become all these forms and names, this particular "female formed Maya power" is very potent and powerful. I will tell you about it's power; that he, who has attained victory over everything everywhere, in turn, is subdued and conquered by these "women!"

श्रीसुबोधिनी : बलमिति। मे मायाया बलं पश्य। यद्यपि सर्वरूपैव माया बलिष्ठा, तथापि स्त्रीमयी अतिबलिष्ठा। तस्या बलमाह—या करोतीति। दिग्जयिनोऽपि स्त्रीजिता इति ॥३८॥

सामान्यतः तस्याः सङ्गं दूषयित्वा योगे सुतरां बाधकत्वमाह—

SRI SUBODHINI: "Oh mother! Please see closely the potency of My power of Maya! Even though this power of Maya is powerful, the Maya in the form of "women" is very, very powerful! I will tell you it's nature of power. He, who has conquered all the sides (everywhere), is in turn conquered by these women!"

Our Lord pointing out, in general, the defects involved in the association of "women", now says, that this association with "women", for a devotee in the path of "Yoga", is very dangerous and obstructive!

सङ्गं न कुर्यात्प्रमदासु जातु योगस्य पारं परमारुरुक्षुः।

मत्सेवया प्रतिलब्धात्मभावो वदन्ति यां निरयद्वारमस्य॥३९॥

VERSE 39 Meaning: "The devotee, who is desirous to attain the acme of his "Yogic" path or the devotee,

to whom the discriminating knowledge, about the "Aatma" and the "Anaatma" has got originated, due to his devoted rendering of service and Bhakthi to Me, should never get associated with women! — as this association with "women" for these persons, has been told to be as an "open door" to hell!"

श्रीसुबोधिनी : सङ्गं न कुर्यादिति प्रमदास्विति योगेन सुरूपास्तरुण्यो निषिद्धाः। जात्विति कदाचिदपि। योगस्य परं पारमारुरुक्षुः। सङ्गत्यागे सामर्थ्यमाह—मत्सेवयेति। प्रतिलब्ध आत्मभावो भगवद्भावो येन। अन्यथा सा मोहयेदेव। योगो हि स्वात्मयोजकः। एतमेवात्मानं संस्कारविशेषैः भगवद्भावपर्यन्तं नयति। तस्य रेत एव स्थानम्। तदसति प्रविष्टं नरकं प्रापयतीत्यस्य योगस्य यां योषितं निरयद्वारं प्राहुः। अनेन स्वत उद्यमो निवारित इति बुद्धम्॥३९॥

शास्त्रान्तरानुरोधेन स्वत आगतायामबाधामाशङ्क्याऽऽह—

SRI SUBODHINI: The reference is made to beautiful young women (Pramadaasu). The word "Jaatu" means "never at all"! He, who is desirous of attaining the highest status in Yoga should "never" court the company of women! What is needed in this type of renunciation of association is being told by our Lord. He says, "My devotee has attained through my Bhakthi and service, the sense of being belonging to Me and seeing Me everywhere"! Only this devotee is capable of giving up the association with women! No one else can do this. — as women have the capacity to infatuate, all others! "Yoga makes the "Jeeva" join it's "Aatma" (our Lord). Yoga only purifies the "Jeeva" and takes it up to our Lord and originates the love for Him! The mind is made up of "food", which we eat everyday (as told by the Vedas) and the "energy" (Veeryam) is made up of our mind! Yoga stops the "thoughts" of our mind, and in this

way, Yoga gets stabilized in the inner mind! When this Yogic mind begins to enter into any “untruthful” objects or pleasures, then it takes away the “Jeeva” to “hells”. Hence, for the devotee, in this path of Yoga, the companionship of “women” is told to be the open door to hell! He should never have their association! This truth is known through the scriptures, and one should put efforts to totally avoid this!

As per some scriptures, it has been said, that a “woman” who has come to a person by fate or by herself, cannot be regarded as an “obstruction” to this spiritual path. On this our Lord says, as follows.

योपयाति शनैर्माया योषिदेवनिर्मिता।

तामीक्षेताऽऽत्मनो मृत्युं तृणैः कूपमिवावृतम्॥४०॥

VERSE 40 Meaning: “This Maya of our Lord, in the form of a “woman”, comes near a person, with the false pretence of rendering service etc.! A wise person should, however, deem her only like a deep well covered up with a thick layer of grass, which would certainly lead to his death!”

श्रीसुबोधिनी : योपयातीति। शनैः शनैरिति हृदयं प्रविशन्ती सा योषिन्मायैव। एतद्व्यामोहार्थमेव देवेन निर्मिता। तस्या व्यामोहकत्वे सिद्धे स्वस्यासुरत्वमपि सिद्धम्। अतः संसारोऽन्धतमश्च। अतस्तामात्मनो मृत्युमीक्षेत्। आपाततस्तथाज्ञानाभावे हेतुः—तृणैः कूपमिवावृतमिति। हस्तिबन्धनार्थं तथा क्रियते॥४०॥

नचैतदन्यस्त्रीपरं मन्तव्यमित्याह—

SRI SUBODHINI: The “woman” enters into one’s heart slowly, and this woman is our Lord’s Maya power, having taken up this “form”! Our Lord has made her only for infatuating the “Jeeva”! When this “woman” is

accepted as “infatuating”, due to our desires, then the infatuated person assumes the form of a demon also! Due to this, both of them fall into the “blindest Samsaara”. Hence, a wise person should regard and see the Maya power of our Lord, in the form of a “woman”, as his own certain “death” itself! But, this “knowledge” does not occur, for persons, who are superficial! Why? In the forest, to capture an elephant, the hunters cover up a dug well, with a thick layer of grass. They also make an artificial female elephant stand nearby! The bull elephant, seeing the female elephant, comes post haste and in this process falls into this well! In this way, he is captured! In the same way, the human being is attracted by the ‘Maya-based woman’, and gets into bondage!

Some persons may aver, that the above reference may be pertaining to other “women” and not intended for one’s own wife! On this, our Lord says as following.

यां मन्यते पतिर्मोहान्मन्मायामृषभायतीम्।

स्त्रीत्वं स्त्रीसङ्गतः प्राप्तो वित्तापत्यगृहप्रदम्॥४१॥

VERSE 41 Meaning: “A husband regards My Maya power as symbolized in his wife! The wife in turn, sees My Maya power, in the form of her husband! She regards this person, as her husband! Due to his deep attachment to his wife, and also due to his thinking about his wife only, at the time of his death, the husband attains a birth as a “female”! This “Jeeva” which has become a “female”, now begins to regard My power of Maya only, as symbolized by her husband, who is the provider of wealth, sons, house etc. In other words, My own Maya power only has symbolized as husband, wife and all the other materials!”

श्रीसुबोधिनी : यां मन्यत इति। यां मन्मायां पतिर्भार्यात्वेन मन्यते। भार्या पुनर्ऋषभायतीं पतित्वेन भासमानाम्। एवमुभयोरन्योन्यं माया। पतिमिति पाठे स्त्रिया एष उपदेशः। ननु स्त्रिया मुक्तिर्नास्तीति किमुपदेशेनेत्यत आह—स्त्रीत्वं स्त्रीसङ्गतः प्राप्त इति। न हि स निसर्गतः स्त्रीरूपः, किन्तु स्त्रीसङ्गतः स्त्रीत्वं प्राप्तः, तस्य पतिर्माया। **वित्तापत्यगृहप्रदमिति** पत्युर्विशेषणं संसारजननाय ॥४१॥

पूर्वसंस्कारवशादात्मज्ञाने वृत्ते पातिव्रत्यं स्वधर्म इति तत्परित्यागे दोषो भविष्यति नवेति शङ्का न कर्तव्या, किन्तु तं पतिमात्मनो मृत्युमेव जानीयादित्याह—

SRI SUBODHINI: The husband regards My Maya only, as his “wife” and vice versa! In this way, both of them are affected through My Maya power only. Some may say, that what is the use of giving these “advice and instructions” to a “woman” (his mother), when it is said by some again, that a “woman” can never get liberated! On this, it is said, that the “Jeeva” by it’s inherent nature, is neither female or male! The husband has now attained the nature of the female, on being attached to women! Thus, the “husband” is symbolized by the power of Maya of our Lord only. This “husband” originates, for his wife wealth, children and house — all these, which are part of this “Samsara”!

Due to the past purifying tendencies (Samskaar), the “Jeeva” gets the knowledge of the “Aatma”,; will it be then, that his “wife” will have to give up her duties as a chaste wife? (As she will get liberated.) If this happens, it is said here, that no blemish will attach, and we should also not doubt this. Even then, a wife should regard her husband, as her “death” only(ie if the husband lacks the knowledge of the Aatma”).

तमात्मनो विजानीयात्पत्यपत्यगृहात्मकम्।

दैवोपसादितं मृत्युं मृगयोगार्जनं यथा॥४२॥

VERSE 42 Meaning: Through the inspiration of the pleasant music of the hunter (i.e. as pleasing to the ears), animals and birds etc. are entrapped; and this pleasant music becomes a cause for their destruction only, in the same way, the husband, children, house etc. have to be realized, as “death to our self” only, as determined by the creator.”

श्रीसुबोधिनी : तमात्मन इति। पतिरपत्यं गृहं च। एतदात्मकं मृत्युं तं प्रसिद्धं विजानीयात्। पूर्वमेव प्रारब्धवशादेवं जातम्। अधुनाप्येवंभावे सर्वथा नाश इति पुनः पुनः प्रवृत्तत्वात् दैवोपसादितं मृत्युं जानीयात्। नन्वनुभवेन तदनुसारिवाक्यैश्चानन्दजनकत्वमनुभूयते, तथा सति कथं मृत्युत्वमित्याशङ्क्याऽऽह—मृगयोगार्जनं यथेति। यद्यपि मृगयुर्व्याधः मृगान् युनक्तीति धृत्वा मृगान् क्रीडति। आरण्यापेक्षया ग्राम्यानुत्तमान् भक्ष्यान् प्रयच्छति, गीतं च श्रवणसुखं करोति, तथापि बन्धकः। पारतन्त्र्यं च महदुःखहेतुः। अत एहिकं सुखं पारलौकिकं च सुखं तत्प्रसङ्गजनितं बन्धहेतुत्वादुपेक्ष्यमेवेत्यर्थः॥४२॥

एवं सङ्गदोषं सर्वं निरूप्य देहदोषं निरूपयति—देहेनेति चतुर्भिः—

SRI SUBODHINI: A wise person should regard his son, wife/husband, house etc. as one's “death” only! (i.e. which ever has a ‘form’). The persons/property have come to us, as per our past actions, as it has happened in many “births” before also! But, all of them will get destroyed again and again, and all of them, should be regarded as one's “death” only — being bestowed on us by our own fate (past actions). A doubt arises here. A husband or wife is really making us happy only through their actions and experience. How can then we regard them as our “death” only? Answering this, with an example, it is said.

that a hunter captures the deer through giving very good food of the villages, which is better than what is available in the forest. He makes them listen to good music, while playing with them. But the hunter's intention is violent viz. he wants to capture them! The deer gets captured through this tasty food and pleasant music! Losing freedom is the cause for great sorrow for the deer or for anyone else! Hence, all types of "worldly and the "other worldly" happiness, which a person is able to derive from all these viz. house, wife, children, wealth etc. are really the causes and reasons for one's "bondage", and a wise person, should renounce these pleasures and objects.

In this way, after describing the "blemish and defects", which arise as a result of "association" (Sangha), our Lord is explaining, through the following verses, the defects and blemish of the body!

देहेन जीवभूतेन लोकाल्लोकमनुव्रजन्।

भुञ्जान एव कर्माणि करोत्यविरतं पुमान्॥४३॥

VERSE 43 Meaning: "The "Jeeva" through the imposed "burden of causal body", is made to go from one world to another, for the sake of undergoing the "results" of his past actions! The "Jeeva" also, again for the sake of attaining other "bodies", continues to perform other kinds of "actions"!"

नित्यास्मात् संसृतिः पुंसस्तथापि वशगो ह्ययम्।

दोषार्थमेव तच्चापि न द्वाभ्यां साधनं क्वचित् ॥१॥

KAARIKA 1 Meaning: "Through the defects and blemish of the 'body' only, this "Jeeva" is continuously stationed in the "Samsaara" (of lives and deaths). Even then, he continues to remain under the control of his "body"! This "remaining", under it's control, is caused

for the sake of origin of "defects", (Dosham) and there is no way out of these two!"

श्रीसुबोधिनी : आदौ देहकृत एवास्य संसार इत्याह—जीवस्थानं प्राप्तेन देहेन लोकाल्लोकान्तरमनुव्रजन् कर्मफलं भुञ्जान एवाविरतं कर्माणि करोति। दोषत्रयं देहस्य निरूपितम्, निरन्तरं परिभ्रमणेन नैकत्र स्थितिः, कर्मफलभोगः, कर्मकरणं चेति। अन्ते कर्मनिरूपणात् पुनरावृत्तिरप्युक्ता ॥४३॥

दोषार्थं चाऽयं वशे जात इत्याह—

SRI SUBODHINI: This "Samsaara" is created by the 'body' of the "Jeeva" only! The "Jeeva" travels, through it's "causal body", from one world to another, and in this way, enjoying the fruits of it's actions, continuously engages himself, in further "actions" only! In this way, three types of "blemishes" of the body have been told. (1) Always travel and roam, without remaining in one place. (2) To undergo the results of his actions and (3) again and again perform actions! As he does "actions" all the time, he attains "body after body" on a continuous basis!

He has come under the control of his own "body" (due to "actions"). This factor is being explained, as follows.

जीवस्य ह्यनुगो देहो भूतेन्द्रियमनोमयः।

तन्निरोधोऽस्य मरणमाविर्भावस्तु संभवः॥४४॥

VERSE 44 Meaning: "The causal body, which is an imposed "burden" (Upaadhi) on the "Jeeva", remains with it, till he attains liberation! His gross physical body consisting of the 5 elements, senses and mind, is the basis of his enjoyment of the results of his actions! Both of these, not joining together and not functioning is called

as the factor of "death" for the "Jeeva"! Likewise, both of them joining together and functioning through manifestation is called as "birth"!

श्रीसुबोधिनी : जीवस्येति। भूतेन्द्रियमनोमयः आधिभौतिकादिरूपः चैतन्यव्यतिरेकेण न समर्थो भवतीति चिद्रूपस्य जीवस्यानुगो भवति। युक्तश्चायमर्थः। अचेतनो हि चेतनमपेक्षत इति। तथात्वे दोषमाह—तन्निरोध इति। जन्ममरणे दोषः, तत्र मरणस्य स्वरूपमाह—तन्निरोधोऽस्य मरणमिति। अस्य जीवस्य तन्निरोधो देहनिरोधो मरणम्। नितरां रोधः सजातीयप्रवाहानुत्पादनम्। सूक्ष्मैस्तदवयैवर्ध(?)मान्तरसहकृतैः पश्चात्सन्तत्यन्तरोत्पादनम्। इन्द्रियमनसामपि विशिष्टानां भिन्नत्वादन्यत्वमेव। तस्मिन्निरुद्धे तदभिमानात् मृङ् प्राणत्याग इति धातोर्येन प्रयत्नेन धृतः प्राणः स प्रयत्नः शरीरादिसाध्यो भवतीति तेषु निरुद्धेषु प्रयत्नोऽपि गच्छतीति योगस्तथा निरुक्तः। कालकर्मस्वभावानां तत्तद्देवाधिष्ठितानां नियामकत्वादपमृत्युप्रभृतीनां व्यवस्था। उत्पत्तेः स्वरूपमाह—आविर्भावस्तु सम्भव इति। यो देहस्याविर्भावः स एव जीवस्य सम्भव उत्पत्तिरित्यर्थः। सर्वत्र हि भगवत्स्वरूपे सर्वे पदार्थाः सन्तीति पूर्वमुक्तम्। यत्र यावद्दूरे पदार्थानाविर्भावयति, तावदाविर्भवन्ति। यत्र पुनः कारणेषु निविष्टो देहमाविर्भावयति तत्राविर्भवतीति तथोक्तम् ॥४४॥

ननु देहोत्पत्तिप्रलयाभ्यां जीवस्य तथात्वं कथमिति चेत्तत्राऽऽह—

SRI SUBODHINI: This body has been made through primordial elements, senses and mind! i.e. of physical, mental and celestial natures. Without "consciousness", this body cannot perform any "actions". Hence, this "body" always gets joined with the "Jeeva", which is "consciousness" itself! This sort of action has it's own defects viz. those, which are caused by births and deaths! The absence or stopping of the functioning of the body is called as the death of the 'Jeeva'! The Vedas have said that, "The mind is made up of food; the vital air is made up of water; the "word" is made up

of fire (Tejas).” Due to this reference, we should understand, that the origin of the “senses” and their progress should be treated as different from the body! (Prakāsh) The “Jeeva” therefore is separate and different from the factors of senses, mind etc. The so called “death” is, when the functioning of this “body” is stopped! — though the “Jeeva” continues to remain! Only through the “body”, a “Jeeva” can use the “vital air” (Praana). On the “stopping” of the functioning of the body, the vital air also is unable to be retained, and this state is called as the “death” of the ‘Jeeva’! In fact, it is said, that the “Jeeva” does not put effort to retain the vital air in it’s body, and at this stage “death” takes place! The factors of time (Kaala), action (Karma) and nature (Swabhaava) are under the control of their own celestial deities. Due to their power, despite the body putting efforts to retain the “vital air”, it is unable to do the same and “death” takes place, eventually! In this way, after explaining the nature and form of “death” our Lord, explains the form of the origination of the “body”.

The appearance and manifestation of the ‘body’ is called as the “birth of the Jeeva”! We have already seen earlier, that this entire Universe consists of objects/things which are of the “form” of our Lord only (Bhagavat Swaroopam). Hence, our Lord will decide, as to how much and where, he would like to manifest his objects/things/forms, and in those places, our Lord manifests this “Jeeva”, as per His will! (i.e. in the same way our Lord also takes His incarnation). In other words, every-thing is dependant on our Lord’s will and desire!

A doubt arises here. Both the origin and dissolution happen to the “body” only! Why then, do we say, that

the "Jeeva" is "born" and it is "dead"? This is answered as per the following verse.

द्रव्योपलब्धिस्थानस्य द्रव्येक्षायोग्यता यदा।

तत्पञ्चत्वमहंमानादुत्पत्तिर्द्रव्यदर्शनम्॥४५॥

VERSE 45 Meaning: "When this physical body, which is the basis for attaining material objects and to get the experiences thereof, loses it's capacity to do so, then this incapacity or undeserving nature causes it's "death"! Alternately, when this physical body only is seen, with "ego", as "I am here" (i.e. present) then the "Jeeva" is said to be "born"!"

श्रीसुबोधिनी : द्रव्योपलब्धिस्थानस्येति। द्रव्याणां रूपादीनामुपलब्ध्येर्ज्ञानस्य यत्स्थानं गोलकरूपम्, तस्य यदा द्रव्येक्षायोग्यता द्रव्येक्षायामयोग्यता काचकामलादिभिर्भवति, तदैव चक्षुषोऽप्ययोग्यता भवति, तदैव द्रष्टुरपि। गोलके आच्छन्ने प्रमाणप्रमात्रोरप्ययोग्यता। तदाह— द्रष्टृत्वायोग्यतानयोरिति। दर्शनकरणत्वं कर्तृत्वं च। अनयोः करणकर्त्रोरयोग्यतेत्येकश्लोकपाठेऽर्थः। श्लोकद्वयपाठे तु द्रव्योपलब्धिस्थानस्य सर्वद्रव्यव्यवहारसाधकस्य देहस्य यदा द्रव्येक्षायां सर्वद्रव्यव्यवहारे अयोग्यता तत्पञ्चत्वं मरणमित्यर्थः। यस्य यः स्वभावः स चेत्सर्वात्मना निवृत्तः, तदा कारणे लीन इति ज्ञातव्यम्। तथा पञ्चभूतेभ्यः आविर्भूतो देहः स्वकार्यं चेन्न करोति, तदा कारणत्वात् पञ्चत्वमेव। जीवस्य तु तथात्वमहंमानात्। द्रव्यदर्शनं द्रव्याणामुपलम्भः श्वासादिकार्यकरणसामर्थ्यम्; सैव देहस्योत्पत्तिः। मध्ये प्रविश्याभिमानाज्जीवस्य च ॥४५॥

तत्र दृष्टान्तमाह—

SRI SUBODHINI: The forms, tastes etc. are the materials/objects and the seat of gaining "knowledge" of these experiences is the body! But, when this capacity or ability to see these objects becomes absent, (like the eyes are affected by jaundice etc.), in the senses, then, the

“seer” also loses his capacity to see! In this way, a time comes, when both the “seer” and the “instrument for seeing” loses their capacity to see! Thus, when the body totally loses it’s capacity to see all the objects, feel all types of experiences etc., then it “dies”! In other words, the natural capacity of mind, senses etc. get merged back into it’s original cause! In the same way, when this body, which has got originated through the 5 primordial elements, loses it’s capacity to perform it’s “tasks”, then, it goes back to it’s ‘cause’! The body goes back to it’s respective 5 elements. The “Jeeva” however regards, wrongly, itself as the ‘body’, and hence, it is said to “die”, due to it’s ego of attachment to the body! On the contrary, when the body is able to clearly perceive all the objects/experiences, and is able to exhale/inhale vital air, then, the origin of the body is said to have taken place! (birth of the “Jeeva”) The “Jeeva” enters into the “body, and out of “ego”, it says that, “I am now alive” — having the attached “ego” to the body and deeming the body, as it’s real nature and form!

Our Lord is giving an example to explain this.

यथाक्ष्णोर्द्रव्यावयवदर्शनयोग्यता यदा।

तदैव चक्षुषो द्रष्टुर्द्रष्टृत्वायोग्यतानयोः॥४६॥

VERSE 46 Meaning: “When the “eyes” lose their capacity to see, due to the presence of certain defects, then the “sense of seeing” also loses it’s capacity to direct the “eyes” to see! When both of these lose their capacity (i.e. the physical eyes and the “sense of seeing”), then this power of seeing gets absent in the ‘Jeeva’ too, who is the “witness” of both the sense of seeing and of the “eyes”!

श्रीसुबोधिनी : यथाक्षणोरिति। अक्षणोर्गोलकयोः द्रव्यावयवस्य
रूपादेः यदैव दर्शनायोग्यता, काचकामलादिभिस्तदैव चक्षुष इत्यादि
पूर्ववत् ॥४६॥

एवं सर्वेषां बाधकत्वे किं कर्तव्यमिति चिन्तां परिहरन्
शास्त्रार्थमुपसंहरति—तस्मादिति द्वयेन त्याज्यकर्तव्यभेदेन। तत्र प्रथमं त्याज्यमाह—

SRI SUBODHINI: The eyes are able to see “forms”
of objects etc. When the eyes lose their capacity to “see”
(through some defects, such as jaundice etc.), then, both
the eyes and the faculty (sense) of seeing get lost. This
loss of capacity to see is deemed also as the loss of
capacity of the “Jeeva”, who is a “witness” to the entire
functioning of the eyes!

What is to be done, when there are so many
“obstructions”? Explaining the remedy for this worry, our
Lord, concludes this advice by pointing out the factors,
as per the meanings of the scriptures, the various objects,
which have to be totally “given up” and those, which
should be assiduously performed! — through 2 verses.

तस्मान्न कार्यः संत्रासो न कार्पण्यं न संभ्रमः।

बुद्ध्वा जीवगतिं धीरो मुक्तसङ्गश्चरेदिह॥४७॥

VERSE 47 Meaning: “Hence, a “Jeeva”, who is
eager to attain liberation, should not get fear, feeling of
lowliness or infatuation through the factor of “death”!
He should clearly know that “death”, after all, is a factor
of the body (the form imposed on the “Jeeva”) and
adopting courage and fearlessness, should live in this
world, with the attitude of deep detachment!”

श्रीसुबोधिनी : तस्मादिति। त्रयं त्यक्तव्यम्, भयं दैन्यं, संभ्रमश्च।
उत्तालता संभ्रमः। देहादीनां पूर्वमेव सिद्धत्वात्तत्कार्यबाधनमपि पूर्वमेवानुवर्तत
इत्यङ्गीकृता ग्लानिर्न दोषायेति न्यायेन भयं त्यक्तव्यम्। एते दुष्टास्त्याज्या

एवेति, एतन्निर्वाहार्थं कार्पण्यमपि त्यक्तव्यम्। एतद्बाधकानामस्मन्मित्रत्वात् स्वस्य कर्तव्याभावात् का उत्तालता। जीवस्य गतिरुक्तैव, अतो जीवगतिं बुद्ध्वा देहगतिदोषातिक्रमं सोद्वा, धीरो भूत्वा, बाधकं सङ्गं त्यक्त्वा चरेन्नैवकत्र तिष्ठेदित्यर्थः ॥४७॥

एवं बहिः स्थितिरुक्ता। अन्तः स्थितिमाह—

SRI SUBODHINI: Anxiety, fear and feeling of lowliness (Deenata) should be given up by a devotee of our Lord! The body is already secured, as also the various “defects” of the body are also well known! In this way, there has to be “knowing acceptance” of the situation of the “Jeeva”. This anxiety or worry, after deep realization, are seen as wrong or inappropriate! Hence, THE JEEVA SHOULD GIVE UP ALL TYPES OF FEAR! This body is called, here by our Sri Mahaprabhuji, as ‘DUSHTA’ — BAD ONE! And he says, that one should give up the sense of feeling “low”, with reference to this “body”! The “obstructions” which we experience, with reference to our body, are in reality, our “friends” (Mitra) only! Hence, the wise person should say that, “I have no duty to be observed or performed with reference to these “obstructions and defects” caused by the body! Hence, why I have to be anxious, afraid and worried at all? After all, this is the path of the “Jeeva” which has wrongly, through “infatuation” identified itself as the “body”!” Hence, the “Jeeva” should realize it’s “journey and fate”, (Gati) and should “cross over” the defects of the “body” or tolerate them! He should become courageous (no fear) and give up the association and attachment to all these “defects and blemish” of the body, and not stay in one place i.e. he should not get attached to one place!

In this way, our Lord has told about the “external

state” of the “Jeeva”. Now, through the following verse, he speaks of the “internal state”.

सम्यग्दर्शनया बुद्ध्या योगवैराग्ययुक्तया।

मायाविरचिते लोके चरेन्न्यस्य कलेवरम्॥४८॥

VERSE 48 Meaning: “Oh mother! In this “Samsaara” which is totally pervaded by My power of Maya, a wise devotee should adopt Yoga and detachment! He should attain an intellect equipped with the truthful knowledge! Through this truthful intellect, he should make his body appropriate, for giving adequate response to this world! But he should remain totally detached to his body etc. and live in this world!”

श्रीसुबोधिनी : सम्यगिति। सम्यगात्मदर्शनं यस्याम्। तस्या बुद्धेर्योगो वैराग्यं चाङ्गम्। तया स्वात्मानं स्थिरीकृत्य मायया विशेषेण रचिते लोके कलेवरं न्यस्य लोकानुसारिणं कृत्वा स्वयं चरेदुदासीना भवेदित्यर्थः ॥४८॥

इति श्रीभागवतसुबोधिनी

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्बलभदीक्षितविरचितायां
तृतीयस्कन्धे एकत्रिंशाध्यायविवरणम्।

SRI SUBODHINI: Very well (efficient) i.e. very efficiently, the devotee should attain “Jnana” (Darsan of the “Aatma” in himself and in the entire Universe), wherein there is union (Yoga) of “Buddhi” (intellect) with our Lord, and which is based on total detachment (Vairaagyam). Through this “intellect”, he should stabilize his “Aatma”, and make his body, appropriate to this “world” and live, unconcerned about anything! (except of the contemplation, perception, service and devotion to our Lord).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 31 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः ॥

श्री भागवतं-तृतीयस्कन्धं-द्वात्रिंशोऽध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III,

CHAPTER 32

कालस्य बाधकत्वे हि निषिद्धात् फलमीरितम्।

निषिद्धरूपता चोक्ता पुण्यस्य फलमीर्यते॥१॥

KAARIKA 1 Meaning: "The factor of "time" (Kaala) always, being a "hindrance", is considered, as full of "blemish". The "results" caused by "time", have been so far described, together with their "blemishful" nature! Now, the "results" of auspicious good actions are being described."

त्रिविधस्यापि धर्मस्य द्वात्रिंशे फलमुच्यते।

ज्ञानं मुख्यं फलं तस्य ससाधनमिहोच्यते॥२॥

KAARIKA 2 Meaning: "Dharma" is of three types, the "results" of which have been described in this 32nd chapter. The most significant effect/result of "Dharma" is "Jnana"! This "Jnana" along with the ways of attaining it." ("Saadhan") are described here".

अधोगतिर्मध्यगतिः पूर्वमत्र निरूपिता।

उत्तमा मोक्षपर्यन्तं यथा स्यात्तदिहोच्यते॥३॥

तत्र प्रथमं तामसधर्मं सफलमाह चतुर्भिः—

KAARIKA 3 Meaning: “In the first instance, the cause towards utter destruction (way) and the middle “Gati” (way) have been descried. The “best way”, up to “liberation”, and the way to attain it, also will be explained here!” (of the “Jeeva”).

In the first instance, the “Tamasik Dharma”, along with it's “results”, are explained by our Lord, in 4 verses.

कपिल उवाच।

अथ यो गृहमेधीयान्धर्मानेवावसन्गृहे।

काममर्थं च धर्मास्वान्दोग्धि भूयः पिपतिं तान्॥१॥

VERSE 1 Meaning: “Lord Kapiladeva said, “Oh mother! The householder, who, while residing in his home, discharges his duties, with a view to fulfill only his desires and also, as a result, enjoys the benefits of wealth and enjoyment (fulfillment) of his desires!, continues to do this type of duty only!” (i.e. doesn't do anything else). —as he is attached to them.

पुरुषार्थत्रयं तस्य तदर्थं साधनं परम्।

फलं च तादृशं तस्य तस्य नाशश्च वर्ण्यते॥१॥

KAARIKA 1 Meaning: “The duties of the Tamasik nature, along with the seeking of wealth and fulfillment of desires, are three in number i.e. of three “human goals”! There is also the description of ways and means of attaining them! The results are also accorded, in the same way. There is also the description of the destruction of these “results”. (ie all these are described in this chapter)

श्रीसुबोधिनी : अथेति। प्रथमं स्वरूपमाह—अथेति। ऊर्ध्वगतिरिति तद्विप्रः प्रक्रमः। यो गृहमेधीयानेव धर्मानाचरति; आश्रमधर्मा अपि गृहस्थानुगुणा

इति गृहमेधीयानेवेत्युक्तम्। धर्मानेवेति निषिद्धव्यावृत्तिः। आवसन्नित्युभयत्र सम्बन्धः। धर्मात्मा गृहे तिष्ठन्निति। सुतरां काम्यकर्मपरं इत्याह—धर्ममर्थं च कामं च। धर्मे बहुवचनम्, पश्चान्निरूपणं च, तस्य मोक्षोपयोगमपि ज्ञापयितुम्। यथाऽन्नं भुक्त्वा कृष्याद्यन्नमुत्पादयति। धनेन धनं वर्द्धयति। धर्मेणापमृत्युं दूरीकृत्य पुनर्धर्मं वर्द्धयतीति तथा तं पिपतिं पूरयति ॥१॥

एवं धर्मार्थकामपरोऽपि तद्विषयत्वेन भगवत्परश्चेत्तदापि न काचिच्चिन्ता, भगवत एव मोक्षपर्यवसानात्। अतस्तादृशोऽपि भगवद्वैमुख्येनैव सर्वं करोतीत्याह—

SRI SUBODHINI: In the first instance, our Lord is describing the nature of “Tamasik” performance of “duties” (Dharma). Here, what is told is, the “opposite way” to the “upward” progress of the “Jeeva”! (Atha) This devotee, attends to the performance of the duties as a householder only! It is not, that doing the householder’s duty only is blemishful or prohibited! That is why the word “Dharmaaneva” (only Dharmik) has been used here! He resides in his home, and does actions only with a view to fulfill his various desires (“Dharma – Artha and Kaama”). Here “Dharma” has been specifically told after the two goals of fulfillment of desires (Kaama) and wealth (Artha). The purport of this is, that true performance of “Dharma” is useful in the attainment of liberation also! Like a farm field, in the first instance “eats” the seed and then originates the “grains”, in the same way, wealth increases wealth! Dharma increases “Dharma” (righteousness). But this householder fulfills all his duties only with a view to fulfill his desires!

In this way, this householder is deeply attached to the three human goals of “Dharma, Artha and Kaama”. But, if, with all this, he is also devoted to our Lord, then there is no problem or cause for anxiety – AS THE GOAL

OF LIBERATION IS OUR LORD ONLY! But, now, our Lord has explained, through the next verse, the householder, who is not devoted to our Lord, although he discharges his duties, with a view to fulfill his desires!

स चापि भगवद्धर्मात् काममूढः पराङ्मुखः।

यते क्रतुभिर्देवान् पितृंश्च श्रद्धयान्वितः॥२॥

तच्छ्रद्धया क्रान्तमतिः पितृदेवव्रतः पुमान्।

गत्वा चान्द्रमसं लोकं सोमपाः पुनरेष्यति॥३॥

VERSES 2 and 3 Meaning: "Due to his infatuation, caused by various desires, he becomes averse to be devoted to our Lord, and he does the sacrifices, to please the celestials and to worship his ancestors, with sincere faith! His intellect also takes the nature of his desires and he serves and worships only the celestial deities and his ancestors! He attains the world of the "moon", and is enabled to drink the "Soma" juice, with his ancestors and the celestial deities. On the demise of the effects of his good deeds, (Punya) he perforce returns, by taking a birth on this earth."

श्रीसुबोधिनी : स चापीति। भगवान् कामं दूरीकरोतीति कामरक्षार्थं भगवत्परित्यागः, कामेन विवेकाभावो वा। भगवद्धर्मेषु भगवानेव सेव्यो न त्वन्यः। तद्वैमुख्यान् नानाविधैः क्रतुभिर्देवान् पितृंश्च यजते। सर्वत्राग्निहोत्रादिकर्मसु देवेषु पितृषु च तृप्तिर्भवतीति तदर्थं यः कर्माणि करोति स राजस इति। वस्तुतो देवादिश्रद्धया क्रान्तमतिः पितृदेवसन्तमर्पणमेव व्रतं यस्य तादृशस्तैः साधितं फलं प्राप्नोतीत्याह—गत्वेति। चान्द्रमसं लोकं गत्वा पञ्चाग्निविद्यया पुनरिहैवेष्यति। सोमपा इति न सोमव्यतिरिक्तयागैरिदं फलं सिध्यतीत्युक्तम् ॥२॥३॥

तस्य फलस्य परिमितकालत्वमाह—

SRI SUBODHINI: It is our Lord only, who can

remove our desires. But this householder, with a view to protect and retain his “desires”, leaves our Lord and in this way, the power of his desires make him lose his power of discrimination (Viveka). If this householder was devoted to our Lord, he would have served and worshipped our Lord. But, now, he turns away from our Lord, and does various kinds of sacrifices to please the celestial deities and the ancestors, like Agnihotra etc. All these actions are Rajasik in nature. He also attains the due beneficial results of such actions. He attains the world of the moon, and after the full use of the results of his good deeds, he returns back to this earth, as per the system of “5 fires”! Of course, this result of staying in the world of the moon is achieved only by those, who have done the “Soma” sacrifice!

The “effects” of the above householder’s actions are also limited, as per the following verse.

यदैवाहीन्द्रशय्यायां शेतेऽनन्तासनो हरिः।

तदा लोकाः क्षयं यान्ति त एते गृहमेधिनाम्॥४॥

VERSE 4 Meaning: “At the time of dissolution of the Universe, our Lord Sri Narayana begins to sleep on the bed consisting of the Aadisesha serpent! At this time, all these “worlds”, to which the attached householders attain, also get merged into our Lord!”

श्रीसुबोधिनी : यदैवेति। यदैव भगवान् शेते, तदैव तेषां लोकाः क्षयं यान्ति। तच्छयनं वर्षास्वपि भवतीति तद्व्यावृत्त्यर्थमाह—अहीन्द्रशय्यायामिति। शेषशायी तदैव शेते। संवत्सरान्तेऽपि तादृशः प्रलयो भवतीति तद्व्यावृत्त्यर्थमाह—अनन्तासन इति। हरिरिति भगवच्छयनं सर्वसुखार्थम्। तदा गृहमेधिनां लोकाः क्षयं यान्ति। तेषामेव लोकानां क्षयो न तु त्रिलोक्याः ॥४॥

अथ सात्त्विकानां निष्कामानां धर्म सफलमाह—

SRI SUBODHINI: When our Lord Sri Narayana begins to sleep, then, all the “worlds”, to which these attached householder, attain to, also get declined. Our Lord sleeps during the rainy season (for 4 months). Here, the “sleep” referred to, is the sleep of dissolution (Pralayam). When our Lord begins to sleep, on His “Aadisesha” serpent (Ananthaasan), the entire Universe gets dissolved. Here, our Lord is called as “Hari”, as His “sleep” is conducive to lead to the comfort and happiness of everyone! The various worlds, to which, these attached householders attain, also get declined. But, the three worlds (of Bhoo, Bhuvaha, Swaha) do not get declined. Only the various worlds of the householders get merged with our Lord!

Now, the Lord speaks of the “Dharma” and it’s “results” of devotees, who are Satwik and desireless too!

ये स्वधर्मं न दुहन्ति धीराः कामार्थहेतवे।

निःसङ्गा न्यस्तकर्माणः प्रशान्ताः शुद्धमेधसः॥५॥

VERSE 5 Meaning: “Those devotees, who do not perform their duties, for the sake of attaining wealth and many pleasures/enjoyments, but discharge all their duties, with a view to please our Lord, and practice them only with this sole motive (i.e. to please our Lord), attain a pure peaceful mind, which is unattached to objects/materials.”

श्रीसुबोधिनी : ये स्वधर्ममिति। फलार्थं धर्मं कृत्वा देहादिकं प्रसाद्य तेन पुनर्न धर्मं कुर्वन्ति सोऽदोहः। अपेक्षिताकरणे हेतुः—धीरा इति। धर्मार्थं तु धर्मं दुहन्त्येव, अतस्तद्व्यावृत्त्यर्थमाह—कामार्थहेतवे इति। काम अर्थश्च हेतुः धर्मदोहे तादृशं धर्मदोहं न कुर्वन्ति। तेषां निवृत्तिधर्मेऽधिकारमाह—निःसङ्गा इति। बहिःसङ्गपरित्यागः, तत्सङ्गेन च यानि कर्माणि क्रियन्ते तेषामपि परित्यागः। अन्यथा

सापेक्षत्वादन्यतरपरित्यागो न सम्भवति। प्रशान्ताश्चेति इन्द्रियविक्षेपाभावः,
रजोगुणाभाव उक्तः। विवेकवती शुद्धा मेधा येषाम्। एवं
साधनचतुष्टयमुक्तम्, वैराग्यम्, संन्यासः, योगः, साङ्ख्यश्चेति ॥५॥

तदनन्तरधर्माभावे पातित्यं स्यादिति तद्धर्मनिरूपणपूर्वकं दोषत्रयाभावमाह—

SRI SUBODHINI: These exalted devotees of our Lord, do not perform their duties, only with a view to attain “results”, or to please their bodies, mind etc. These devotees are courageous persons, as they do not undertake to do any task with a motive or desire! They do “Dharmik” (righteous) actions, only for the sake of “Dharma”. In other words, they do not act in a righteous way, with a view to attain “Artha and Kaama” (wealth and fulfillment of desires). They are not attached to anyone or anything! When they give up their attachment to the “outside”, it would also involve giving up those actions, which are done “outside”! The word “very peaceful” (Prashānta) is used here to denote, that their “senses” are steady and under their full control! This would also indicate the absence of the “Rajas” quality in their mind. They also have an “intellect” blessed with the virtue of “Viveka” (discrimination). In this way, 4 virtues and spiritual practices have been explained viz. (1) detachment (Vairāgyam), (2) Sannyāsa (renunciation), (3) Yoga (union of mind with our Lord), (4) Saankhya (Jnana or knowledge).

But, these devotees may “fall down”, if the “virtue of Dharma” is absent in them. Hence, our Lord specifically speaks of the absence of 3 types of ‘blemish’.

निवृत्तिधर्मनिरता निर्ममा निरहङ्कृताः।

स्वधर्माख्येन सत्त्वेन परिशुद्धेन चेतसा॥६॥

सूर्यद्वारेण ते यान्ति पुरुषं विश्वतोमुखम्।

परावरेण प्रकृतिमस्योत्पत्त्यन्तभावनम्॥७॥

द्विपरार्धावसाने यः प्रलयो ब्रह्मणस्तु ते।

तावदध्यासते लोकं परस्य परचिन्तकाः॥८॥

VERSES 6, 7 and 8 Meaning: "These devotees are devoted to the Dharma of "withdrawal" (Nivruthi) and to Me; they have no "me or meum"; fully free from ego!; They attain, a pure mind, through the quality of Sathwa developed through the performance of their duties. These devotees, in the end, go through the path of sun and attain the all pervasive total Primordial Purusha Shri Hari only! Lord Sri Hari is the controller of the factor of "time" (Kaala) and Lord Brahma. He is the original cause for this creation. He is the one, who creates, protects and destroys this Universe! These devotees, with the vision of the highest Aatma, serve and worship Lord Hiranyagarbha, and reside for the period of 2 "Paraardaas", along with Lord Brahma, in the Sathyaloka, till the Universe is dissolved."

श्रीसुबोधिनी : निवृत्तीति। निवृत्तिधर्मा वैराग्योपाधयः, भगवद्धर्माः; चतुर्थाश्रमधर्माश्च। तत्र निरता इति तद्धर्मैरेव नित्यसिद्धिः। अहंमेतिदोषद्वयाभावमाह—निर्ममा निरहङ्कृता इति। अन्तःकरणाशुद्धिश्च महान् दोष इति साधनपूर्वकं तदभावमाह—स्वधर्माख्येनेति। स्वधर्माः दास्यरूपाः, निवृत्तिधर्मास्तूक्ता एव। अत एव स्वधर्म इत्याख्या यस्य। तादृशेन सत्त्वेन गुणेन परितः शुद्धेन चेतसा। एवं ज्ञानकर्मणोः फलम्—सूर्यद्वारेणेति। पुरुषं प्रकृतेः परम्। ब्रह्माण्डात्मकं व्यावर्तयति—विश्वतोमुखमिति। सर्वतोमुखः साकारात्मा। ततोऽपि पुरुषोत्तमं यान्तीति तमेव पुरुषोत्तमं विशिनष्टि—परे कालादयः अवरे ब्रह्मादयः, तेषां नियन्ता सर्वस्यापि समवायी। अस्योत्पत्त्यादिनिमित्तं च। साकारं च नियन्तारं

समवायिनिमित्तकम्। तेषां कालनियममाह—द्विपराद्धावसान इति। तुशब्दः
कल्पान्तरव्यावृत्त्यर्थः। ते तावत् परस्य ब्रह्मणो लोकमध्यासते। यतस्ते
परचिन्तकाः, पुरुषोत्तमत्वेन चिन्तयन्ति; परस्य भगवतो वा॥६॥७॥८॥

भगवद्भक्तानामेव तादृशधर्मयुक्तानां पुरुषोत्तमप्राप्तिः; नान्येषामिति
वक्तुमन्येषां प्रकृतावेव लयमाह—क्षमाम्भोऽनलेति द्वाभ्याम्—

SRI SUBODHINI: The devotees who follow the path of “withdrawal”, have “detachment” (Vairaagyam) as their “virtue” (burden = Upaadhi) They are also devoted to our Lord. Some others have opted to take the 4th “Aashrama” (station in life) of total renunciation (Sannyasa). These devotees attain their goal and results through the performance of their duties and practices. They have given up the twin negative qualities of “Ahamta” (me) and “Mamata” (meum or mine). They have, through spiritual practices, purified their inner mind. They consider, as their duty, their status of being a “servant” of our Lord! (Daasya Dharmam) With total “Satwa” quality, they are totally purified, from all sides and in every way! The result of this “knowledge” and “spiritual practice” enables them to go through the path of the “sun” and attain the Supreme Purusha! (our Lord) In other words, they attain our Lord Sri Purushothama, who is all pervasive (whose “face” is everywhere). Our Lord Sri Purushothama is described here — that He is beyond, (Paraavaram) the factor of “time” (Kaala), Lord Brahma and everyone else i.e. He is the controller of everyone in this Universe! He is the common “cause” (Karaan) for everyone! He is the original cause for their creation, protection and destruction too!

These devotees reside in the world of Lord Brahma viz. the Sathyalokam for 2 ‘Paraardaas’, (i.e. the life of

Lord Brahma Himself). They are blessed with this exalted "status", as they always meditate on our Lord only! — as Shri Purushothama!

In this way, it has been told, that the devotees, who are the "Bhakthas" of our Lord, and are blessed with all the virtues and qualities, as described above, attain our Lord Shri Purushothama. All others do not attain our Lord. With a view to tell this, our Lord, through the following 2 verses, says, that all others get "merged" in nature (Prakruti) only!

क्षमाम्भोऽनलानिलवियन्मनइन्द्रियार्थ-

भूतादिभिः परिकृतं प्रतिसञ्जिहीर्षुः।

अव्याकृतं विशति यर्हि गुणत्रयात्मा

कालं पराख्यमनुभूय पुनः स्वयम्भूः॥९॥

VERSE 9 Meaning: "After enjoying his authority and "time" of 2 "Paraardaas", Lord Brahma, who is the highest among the celestial deities and others, gets the desire to destroy this entire Universe, consisting of earth, water, fire, wind, space, mind, senses, their objects and ego etc.! Thus, he completes his "100" years of age and enters into the "unseen" (Avyaktham)!"

श्रीसुबोधिनी : केचित्तु परस्य ब्रह्मणः परत्वेन भगवत्त्वेन चिन्तका इति पूर्वफलमपि हिरण्यगर्भोपासकानामेवेत्याहुः—तद्विन्नप्रक्रमे निमित्ताभावात् चिन्त्यम्। त्रैविध्यस्यैव वक्तव्यत्वाच्च। क्षमाम्भोऽनलानिलवियन्ति पञ्च भूतानि, मनश्च इन्द्रियाणि, अर्था विषयाः, भूतादिरहङ्कारस्तैः परितः कृतम्, वृतं वा ब्रह्माण्डम्, सर्वमेव प्रतिसञ्जिहीर्षुः प्रतिकूलेन संहर्तुमिच्छुः। यदा भगवानेवं भवति तदा स्वयम्भूर्ब्रह्मा प्रकृतिं विशति। यर्हि गुणत्रयात्मा न तु भगवद्भक्तः। तस्य ब्रह्मत्वे फलम्—पराख्यं कालमनुभूयेति। परशब्देन ब्रह्मणः शतवर्षमायुः, न तु मुक्त्यर्थं ब्रह्मा जात इति। पुनरिति पूर्वमपि स एवंविध एव॥९॥

तत्सहचरा अपि प्रकृतावेव लीना भवन्तीत्याह—

SRI SUBODHINI: Some persons say, that these devotees contemplate the truth, which is beyond (Param) viz. Brahman! (our Lord's "form") At any rate, it is not Lord Brahma, who is worshipped, but our Lord only! Here, further reference is made to the 5 elements, mind and senses, their objects and ego — all these are referred to here, as being "destroyed" by Lord Brahma! This "wish" or desire is inspired by our Lord only, and at this time, Lord Brahma himself merges back into "Prakruti" (Primordial nature). As Lord Brahma remains connected with the three qualities, he has also to merge back into the basis of these qualities only viz. Prakruti or nature! But, when he becomes a devotee of our Lord (Bhaktha), then he does not merge or enter into "Prakruti", when his "time" is completed. He is allotted a life span of "100" years, and he has not been originated, for the sake of attaining liberation. His "status" has been always like this (like "before") as per the will and desire of our Lord!

All others of this "type" (Yogis) also merge in "Primordial nature" only — as per the following verse.

एवं परेत्य भगवन्तमनुप्रविष्टा-

ये योगिनो जितमरुन्मनसो विरागाः।

तैनैव साकममृतं पुरुषं-

पुराणं ब्रह्म प्रधानमुपयान्त्यगताभिमानाः॥१०॥

VERSE 10 Meaning: "In this way, the Yogis, who have no desire or attachment, give up their "bodies"! They have brought their mind under control, through "breath control" (Pranayama). These Yogis, attain, along with Lord Brhama, the Imperishable Brahman (Akshara

Brahman), who is the originating Lord of both "Purusha" and "Prakruti"!"

श्रीसुबोधिनी : एवं परेत्येति। ये परेत्य मृत्वा, लोकान्तरे वा गत्वा, भगवन्तमनुप्रविष्टा नारदादयोऽधिकारिणः, ये वा योगिनः योगाधिकारयुक्ताः विरागा इति योगफलतत्फलानि निरूपितानि। तानि येषां जातानि ते तु ब्रह्मतुल्याः। अतस्तेनैव साकं ब्रह्मणा सह अमृतमक्षरात्मकं पुरुषं पुराणं पुरुषत्रयादतिरिक्तं ब्रह्मशब्दवाच्यम्, मूलभूतं प्रधानं प्रकृतिपुरुषोत्पादकमुपयान्ति, न तु पुरुषोत्तमे गच्छन्ति। तत्र हेतुः अगताभिमानाः। न गतः अभिमानो येषाम्। वस्तुतस्तु कर्ता भगवान्। नारदादयस्तु आत्मानं मन्यन्ते। अतोऽक्षर एव लयः। पुनरागमनं च वक्ष्यति। यद्यप्यक्षरमपि भगवानेव, तथापि सृष्टीच्छावशग इति पूर्वमुक्तम्। अमृतमिति तत्स्थानानाशाया। पुरुषमिति मतान्तरव्युदासाय। पुराणमिति पुरुषान्तरव्युदासाय। ब्रह्मेति अक्षरत्वख्यापनाय। प्रधानमिति 'आसीञ्ज्ञानमयो ह्यर्थः' इत्यत्र एकादशे वक्ष्यति प्रकृतिपुरुषहेतुत्वेन। अत एवाक्षरोपासकानामपि भगवान् स्वसायुज्यमेवाऽऽह। एवकारेणाक्षरप्रवेशं वारयति—ते प्राप्नुवन्ति मामेवेति। ब्रह्मानन्दस्य लक्ष्म्यात्मकत्वादानन्दाभावे फलं न किञ्चिदित्यत एतेषामपि निरोधमात्रं न तु तद्गतफलसम्बन्धः। श्रोत्रियस्य चाकामहतस्येति तस्यापि तावान् स्वरूपानन्द एव॥१०॥

अतो भगवद्भजनमवश्यं कर्तव्यं भगवदानन्दार्थमित्याह—

SRI SUBODHINI: After death, or after their stay in other "worlds" (like Sage Naarada, who had the deserving nature of entering into our Lord or like the Yogis, who are equipped with the virtue of total "detachment from desires" and all others, who have attained the results of their sincere "Yogic" practices — all these devotees are referred to here), they attain the status like that of Lord Brahma!! They attain the Imperishable Brahman, along with Lord Brahma! This imperishable Brahman, is the cause for the origination of the root forms of both Prakruti and Purusha! They do not attain the

highest abode of our Lord Shri Purushothama! This is due to the reason, that their "ego" (although of the 'Satwik' kind) has not been completely conquered or crossed!

In reality, THE REAL "DOER" (KARTHA) IS OUR LORD ONLY! But Sage Naarada and others do think themselves as the "doers", although in reality, they are not the "doers" at all! Hence, Sage Naarada and others merge back into the Imperishable Brahman only, when the Universe is dissolved. They have to "return" back also! (i.e. they will be born again). This "fact" will be told later.

Though the "Imperishable Brahman" is our Lord only, this aspect of our Lord, is under the control of the desire to "create"! The word "nectar" (Amrut) has been used to indicate, that this "Akshara" is not destroyed at all, as it is everlasting! The word "Purusha" used in this verse, indicates "Brahman", without "form"! Why a reference to "Imperishable Brahman" has been made, whereas the principal factor of "Prakruti" is being discussed? On this, it is said, that (like in the 11th canto), this Imperishable Brahman is told, as the root cause of both "Prakruti and Purusha"! That is why, it is said, that, our Lord confers the liberation of union with Him (Saayujyam) for those, who serve and worship the Imperishable Brahman! In the Gita, our Lord has declared that, "these devotees attain Me only". The bliss of Brahman is of the "form" of Goddess Laxmiji, and in the absence of this "bliss", the net result is, that these devotees do not attain this "bliss" of Brahman. The Vedas say that, "those who have no desires, and are aware of the true meaning of the Vedas attain "bliss". But, the "bliss referred to here is the bliss of the "Jeeva" (i.e.

what is inherent in him), but not the bliss of Brahman!

Now, it is proved, that the “bliss of Brahman” is the highest of all types of “bliss” — and to attain this “bliss of our Lord” (Bhagavadaananda), it is necessary to serve and worship our Lord — as per the following verse.

अथ तं सर्वभूतानां हृत्पद्मेषु कृतालयम्।

श्रुतानुभावं शरणं ब्रज भावेन भामिनि॥११॥

VERSE 11 Meaning: “Oh mother! Hence, you also, with intense Bhakthi, surrender and take refuge in the lotus feet of our Lord Sri Hari. Lord Sri Hari has made, as His holy and sacred temple, the lotus of the heart of all ‘beings’! Moreover, you have also heard from Me, the exalted glory of Lord Sri Hari.”

श्रीसुबोधिनी : अथेति। यतोऽभिमाने महत्यपि ज्ञाने योगे वा न सम्यक् कार्यसिद्धिः। अतो भगवद्भजनमेवकर्तव्यम्, न तु ब्रह्मादीनामिव वैयर्थ्यमुचितमित्यर्थान्तरत्वम्। तं पुरुषोत्तमम्। तत्प्राप्त्यर्थमाह—सर्वभूतानां हृत्पद्मेषु कृतालयमिति। यतोऽत्रैवान्तर्यामिभजने तत्प्राप्तिर्भविष्यतीति भावः। मन्त्रप्रकारेण भजनं व्यावर्त्तयति—श्रुतानुभावमिति। श्रुतोऽनुभावो यस्य। भगवन्माहात्म्यं श्रुत्वा भगवन्मार्गानुसारेण शरणं ब्रज। भावेनेति स्नेहपूर्वकं भक्त्या सह वा प्रपन्ना भव। भामिनीति सम्बोधनमुत्तमस्यैव विश्वासो भवतीति तदर्थम्। भामिनी महती स्त्री॥११॥

यतो न प्रकारान्तरेण पुनरावृत्तिरहितं फलं भवति। अतो भगवानेव सेव्य इति वक्तुं सर्वसाधनसम्पत्तिर्यथा ब्रह्मादीनां तथा नाऽन्यस्य भविष्यति। तेऽपि चेन्न मुक्ताः किं ज्ञानादिसाधनैरिति पूर्वोक्तं भगवद्भजनं दृढीकर्तुं ब्रह्मादीनां वृत्तान्तमाह—आद्य इति चतुर्भिः—

SRI SUBODHINI: NO SOONER, “EGO” ARISES IN OUR MIND, THEN THE HIGHEST “JNANA” OR “YOGA” WILL CEASE TO CONFER “RESULTS”, FOR OUR EFFORTS i.e. we will not attain success in

our endeavors! HENCE, A DEVOTEE SHOULD SERVE AND WORSHIP OUR LORD ONLY! — not the “wasteful” service of Lord Brahma and others! The syllable “Tam” (he) refers to our Lord Shri Purushothama. Our Lord resides, in the lotus of the heart of every ‘being’, as the “indweller”, (Antaryaami) and the devotee should serve and worship our Lord, who is inside all beings, so that he can attain the Lord! Not through the chanting of sacred “Manthraas” only, can this be achieved. But, the devotee should attain the “Anubhaava” i.e. divine experience, which is everlasting and stable! This happens by constant “hearing” (Sravan) of our Lord’s glory and greatness, and through surrender and refuge in His lotus feet! He should serve and worship our Lord, with love and intense “Bhakthi”! Here, our Lord has addressed His mother as ‘Bhaamini’ — to emphasize, that His mother was the “best” among all women! i.e. to say “Oh mother! You are the ‘best’ of all! That is why, you have got faith in all these!”

Why? Through any other way, a “Jeeva” has to eventually return back to this earth! HENCE, A DEVOTEE SHOULD SERVE AND WORSHIP OUR LORD ONLY! With a view to tell this highest truth, our Lord declares, that despite having the strength of each and every type of spiritual endeavor, Lord Brahma and others are not able to attain “liberation”!, as ‘Jnana’ and other spiritual practices do not enable them to attain “liberation”. Hence, WITH A VIEW TO MAKE THE SERVICE AND WORSHIP OF OUR LORD FIRM AND STABLE, through the following 4 verses, our Lord speaks about the “status” of Lord Brahma and others.

आद्यः स्थिरचराणां यो वेदगर्भः सहर्षिभिः।

योगेश्वरैः कुमारद्वैः सिद्धैर्योगप्रवर्तकैः॥१२॥

VERSE 12 Meaning: "The originator of the Vedas, Lord Brahma, who is the originating cause for the entire Universe, consisting of both animate and inanimate beings, also takes "birth" again, along with Sage Mareechi, the exalted Yogis, the Siddhas, who control the functioning of the "Yogas", and the Sanakaadi brothers!"

स्वरूपतो महत्त्वं च दोषस्तत्फलमेव च।

पुनरप्यधिकारित्वमन्येषां च निरूप्यते॥१॥

KAARIKA 1 Meaning: "In these 4 verses, there is the description of (1) The supreme glory of their divine nature (Swaropa Mahatwam), (2) the blemish in them, (3) the "result" attained by them and (3) the fate (deserving nature) of all others."

श्रीसुबोधिनी : प्रथमं तेषां सर्वसाधनसहितं रूपमाह—स्थिरचराणामाद्य उत्पादकः, महत्त्वमुक्तम्। वेदगर्भ इति ज्ञानादिसर्वसाधनान्युक्तानि। ऋषिभिः सहेति सत्सङ्गः। ये सनत्कुमारादयोऽपि योगेश्वराः योगफलं नियमयितुं शक्नुवन्ति किं पुनः प्राप्तुम्। कुमारशब्देन तेषां कालजयोऽपि सूचितः। केवलमधिष्ठातृदेववन्न योगनियामकत्वम्, किन्तु योगसिद्धिरप्यस्तीत्याह—सिद्धैरिति। योगप्रवर्तकैरिति अन्येभ्योऽपि स्वसमानफलदानसामर्थ्यं सूचितम्॥१२॥

तेषां दोषमाह—

SRI SUBODHINI: In the first instance, the nature and form of Lord Brahma's self, equipped with his spiritual endeavor, are described. The inanimate and animate beings are originated by Lord Brahma. This speaks of his glory! The word "Vedagarbha" has indicated his "Jnana". The word "sages" indicates, that he is always enjoying the noble association (Satsangha) of sages! The "Sanakaadi" brothers also are the "Lords of Yoga". They are capable of controlling and directing themselves through

the power of their Yoga! They are referred to here, as “boys” (Kumaaras) to indicate, that they had conquered the factor of “time” (Kaala), due to which they remain, constantly, without any increase or progress in their “age”! (i.e. they remain of the age of 5 or 6 years permanently). They are “Siddhaas” viz. they have attained the “highest” goals in their ‘Yoga’! They also are the progressors of the proper functioning of the Yogas — indicating, that they have the capacity to give the same “benefits” to all others, which are in them!

The “blemish” (Dosham) in them is being described.

भेददृष्ट्याभिमानेन निःसङ्गेनापि कर्मणा।

कर्तृत्वात्सगुणं ब्रह्म पुरुषं पुरुषर्षभम्॥१३॥

VERSE 13 Meaning: “They have attained, through the performance of “desire free” actions, our Lord Brahman with attributes, who is the Primordial Lord, and the highest Lord! But they have two defects in them viz. The sense of seeing “divisions” (Bhedadrishti) and the sense of “doership” (Kartaatwam). Due to these “blemish”, they have to take “births”, by manifesting themselves again, like before!”

श्रीसुबोधिनी : भेददृष्ट्येति। अन्ततो गत्वा वयं मुक्ता नाऽन्यो मुक्त इति; अभिमानो वयमपि कर्तार इत; एवं दोषद्वयेन कृत्वा यद्यपि निःसङ्गं कर्म कुर्वन्ति, तथापि कर्तृत्वाभिमानात् सगुणमेव ब्रह्म गच्छन्ति पूर्वोक्तम्। स्वापेक्षया हीनभाव्यावृत्त्यर्थमाह—पुरुषं पुरुषर्षभमिति। पुरुषो विराट् स हि स्वयमेव। स्वोत्तमस्तु प्रकृतिपुरुषो भवति। ततः पुरुषर्षभः अक्षरात्मा ॥१३॥

तत्र गतस्य पुनरावृत्तिमाह—

SRI SUBODHINI: All said and done, these exalted Sanakaadi brothers also have the “ego”, that “we have got liberated and “others” have yet to attain liberation”!

They have this ego, along with the attitude, that they are the "doers" (Karta) also! Though they perform, all actions, in a detached way, due to the presence of this "blemish", they attain only the Brahman, with qualities, which is known as the Imperishable Brahman, having the "name", as the most important "Jeeva"! This Brahman with qualities, can also be taken to mean the "Viraat" Purusha and Lord Brahma, is also treated as one with this 'Purusha'! The Sanakaadi's brothers attain the Imperishable Brahman, as they are aware, that this Imperishable Brahman is the root basis of both Prakruti and Purusha, which in turn is the basis of themselves.

Everyone, who have gone "there", also have to come back! — as per the following verse.

स संसृत्य पुनः काले कालेनेश्वरमूर्तिना।

जाते गुणव्यतिकरे यथापूर्वं प्रजायते॥१४॥

VERSE 14 Meaning: "Through the will and desire of our Lord, when the "time" for creation occurs, then our Lord, with the form of "time", inspires the "qualities", (Gunas) and they change themselves, as required, and manifest this entire Universe, as before."

श्रीसुबोधिनी : स संसृत्येति। स ब्रह्मा अक्षरमपि प्राप्य संसृत्य सम्यक् तत्र परिभ्रमणं कृत्वा पुनः प्रत्यागमनकाले, ईश्वरमूर्तिना कालेन गुणव्यतिकरे जाते प्रकृतिपुरुषयोरुद्गमानन्तरमनुद्गमे वा क्षोभमात्रे जाते यथापूर्वं महदादिद्वारा ब्रह्माण्डे उत्पन्ने तत्र नारायणनाभिकमलात् यथापूर्वं प्रजायते। एवमक्षरे गतस्यापि पुनरावृत्तिरुक्ता ॥१४॥

अन्येषामप्याह—

SRI SUBODHINI: Even though, Lord Brahma had attained the Imperishable Brahman, he has to "come back", after reveling himself in our Lord! — when his

“time” comes! This happens, as already seen earlier, when our Lord, as “time” inspires the “qualities” to change — i.e. on the origin of both Purusha and Prakruti — through the origin of “Mahat” and the manifestation of this Universe (Brahmaandam), Lord Brahma gets originated through the navel of our Lord Sri Narayana, like before! In this way, it is said, that even after reaching the Imperishable Brahman, there is the necessity to come back!

After speaking about Lord Brahma's “return”, our Lord, now speaks of the ‘return’ of all others too! — as per the following verse.

ऐश्वर्यं पारमेष्ठ्यं तत्तेषां धर्मेण निर्मितम्।
निषेव्य पुनरायान्ति गुणव्यतिकरे सति॥१५॥

VERSE 15 Meaning: “Like Lord Brahma, all the sages too, as per their own respective actions, after enjoying the opulence of Brahmaloaka, come back to this world, as per the will and desire of our Lord, when the appropriate changes take place in their qualities!”

श्रीसुबोधिनी : ऐश्वर्यमिति। परमेष्ठिसभायां यदैश्वर्यं प्रसिद्धं निवृत्तिधर्मेण निर्मितम्, आधिदैविके महत्तत्त्वे, अक्षरे वा अनुभूय गुणव्यतिकरे सति पुनरायान्ति। सतीति सम्बोधनं वा। ऐश्वर्यं पारमेष्ठ्यं वा यान्तीति॥१५॥

एवं भगवन्मार्गानुसारेण भगवद्भजनाभावे ब्रह्मादीनामप्येषा गतिरिति निरूप्य, ये पुनस्तामसा ऐहिकाः, ते भजनाभावे सर्वथा नष्टा भविष्यन्तीति किं वक्तव्यमिति वक्तुं तामसधर्मप्रवर्तकानां स्वरूपसाधनफलान्याह—षड्भः—

SRI SUBODHINI: The opulence in Lord Brahma's “world” is well known! This opulence is created through the virtue of their renunciation. They “enjoy” this opulence in this world or in Imperishable Brahman, and come back to this earth, when their qualities are changed

appropriately! The word "Sati" (chaste wife) denotes to mother Devahooti, who will certainly attain the opulence of Brahmaloaka!

In this way, Lord Brahma and others attain this "fate" only, as they do not follow the path of "Bhakthi", as outlined in this path of loving and serving our Lord! Now, what will be the fate of "Tamasik Jeeva", in this world, who do not serve and worship our Lord? They will get permanently "lost". Hence, with a view to explain the nature, form, ways and results of the "Tamasik" persons, our Lord describes them in the following 6 verses.

ये त्विहासक्तमनसः कर्मसु श्रद्धयान्विताः।

कुर्वन्त्यप्रतिषिद्धानि नित्यान्यपि च कृत्स्नशः॥१६॥

रजसा कुण्ठमनसः कामात्मानोऽजितेन्द्रियाः।

पितृव्यजन्त्यनुदिनं गृहेष्वभिरताशयाः॥१७॥

VERSES 16 and 17 Meaning: "The mind of these "Tamasik" persons, are attached to this world! They have deep commitment to the performance of "actions" only! They engage themselves very carefully, and in an efficient way, at all times, in the performance of Vedic rites and sacrifices, designed to fulfill their endless desires and aspirations! Their intellect gets divided and polluted through the "Rajasik" quality! Their heart becomes the firm residing place (home) of very many desires! Their senses are never under their control. They remain pleased only, through their deep attachment to their homes and on a daily basis, engage themselves in the adoration and worship of their ancestors only!"

तेषां स्वधर्मकरणं दोषाश्चापि चतुर्विधाः।

भगवद्विमुखाश्चैते लौकिकाश्चापि ते सदा।

मामप्राप्य निवर्तन्त इति तेषां निरूप्यते ॥१८॥

KAARIKA 1 Meaning: “The mind of these persons are deeply attached to this world. They are “Rajasik” and the following “points” are made, in these two verses, and the verses to follow. The points are: (1) Performance of their own “duties”. (2) The four types of “defects and blemishes”, arising out of this. (3) Their “turning the face away”, from our Lord. (4) Always listening to worldly affairs. (5) They do not attain the Lord at all and (6) these persons have to come back into this world!”

श्रीसुबोधिनी : ये त्विहासक्तमनस इति। राजसानामिति वा। प्रथमस्तेषां स्वधर्ममाह—इह संसारे आसक्तं मनो येषामिति बहिर्मुखाः, कर्ममार्ग एव श्रद्धान्विताः, संसारे साधकत्वात्कर्मणाम्। अप्रतिषिद्धानि लौकिकानि कुर्वन्ति। नित्यान्यप्यग्निहोत्रादीनि सर्वाण्येव कुर्वन्ति। इहासक्त्या पुनरागमनम्। कर्मणा पुनर्जन्म। अप्रतिषिद्धकरणान्नाधोगतिः। नित्यकरणात् पितृलोकः। ‘स्वकर्मणा पितृलोकः’ इति श्रुतेः। रजसा गुणेन कुण्ठितं मनो येषाम्। अयं सहजो दोषो विक्षेपात्मा। कामात्मानः आगन्तुको दोषः काम एव। अत एवाऽजितेन्द्रियाः संसर्गदोषवन्तः। पितृन् यजन्तीति स्वपितृपितामहानामेव, यागं कुर्वन्ति। तेन नालौकिकभजनम्। अयं लोकमध्य एवेति गुणाभावार्थमुक्तः। गृहेष्वभिरताशया इति कदाचिदपि मोक्षाभावार्थमुक्तः ॥१६ ॥ १७ ॥

तेषां भगवद्वैमुख्ये हेतुः—

SRI SUBODHINI: These “Tamasik” persons’ “duties” are described, in the first instance! Their mind is deeply attached to “Samsaara”, and they are totally “externally oriented”! They are interested in the “path of action” only — as they are convinced, that in this world, only “actions” can get them the desired objects and pleasures. They perform all “due” actions, which are not prohibited by the scriptures. They perform the daily ablutions, such as the Agnihotra sacrifice etc.! — as also

other sacrifices, as appropriate! As they are deeply attached to this world, they have to “come back” into this world! — as “actions” originate “rebirth”! They do not attain “bad worlds”, as they always do only “non prohibited” actions! In fact, they attain the “world of the ancestors”, as they perform their daily actions well. (Swakarmana Pitrulokaha) — as per the Vedas! Their mind is divided by the quality of Rajas. Due to this, their mind is always in a disturbed state (which is a “blemish”) and due to their “desires”, they are unable to conquer their “senses”, caused by their evil company! They propitiate their fathers and grandfathers only, through various rituals and sacrifices! But these types of actions are indeed “worldly” only (Loukik). Their mind is fully entrapped by their “homes”. Due to this, they never attain liberation from Samsaara!

Why are they like this i.e. have turned away their face from our Lord? Our Lord gives the reasons.

त्रैवर्गिकास्ते पुरुषा विमुखा हरिमेधसः।

कथायाः कथनीयोरुविक्रमस्य मधुद्विषः॥१८॥

VERSE 18 Meaning: “These persons seek only the three goals of the human life viz. Dharma, Artha and Kaama! Due to this, they are not interested (they turn their “face” away) in listening to the glory and “Leelas” of our Lord Madhusoodana, who redeems all, from the fear and terrible fate of this “Samsaara”. They are also not aware of the highest glory of our Lord, which is always very praiseworthy!”

श्रीसुबोधिनी : त्रैवर्गिका इति। धर्मार्थकामेष्वेव ते साधवः। अत एव हरिमेधसो वासुदेवाद्विमुखाः। हरिः सर्वदुःखहर्त्री मेधा बुद्धिर्यस्या।

मामप्राप्य निर्वर्तन्त इति तेषां निरूप्यते ॥१८॥

बुद्धिमात्रेणैव संसारं नाशयिष्यतीति भयाद्विमुखाः। कथाया अपि विमुखाः, तद्वात्तामपि न कुर्वन्ति। कथनीया उरवो विक्रमा यस्य। पराक्रमश्रवणे सर्वेषामभिरुचिः, लोकरुच्याऽपि न शृण्वन्ति। स्वपुरुषार्थनाशकत्वं ज्ञात्वा निषिद्धमिव परित्यजन्तीति भावः। मधुद्विष इति जगत्कर्तृब्रह्मभक्षकनाशकत्वेन भगवन्निरूपणात्तदभजने कृतघ्नताऽपि सूचिता। पापनाशार्थमपि न भजन्त इति निरूपितम्॥१८॥

ननु ते स्वधर्मनिष्ठाः परधर्मत्वेन ज्ञात्वा न भजन्तीति चेत्तत्राऽऽह—

SRI SUBODHINI: These persons concentrate their entire life span, in seeking the fulfillment of the various types of desires, connected with the goals of Dharma, Artha and Kaama! Due to this, they have turned their “faces” away from our Sri Vasudeva i.e they do not serve and worship our Lord for attaining “desireless Bhakthi” to Him! The word “Harimedhasaha” used in this verse, is very significant, i.e. our Lord Sri Hari is capable of redeeming the sorrow of everyone, by his “intellect” only! Due to the fear of this ‘certain loss’ of their “Samsara”, these persons do not serve and worship our Lord Sri Hari! Not only this, they are averse even to hear about the glory and “Leelas” (stories) of our Lord! They do not even talk about our Lord! — though our Lord Sri Hari’s glory is deserving to be constantly praised — these persons develop, due to their attachment to objects and desires, intense “dislike” too, to hear about our Lord’s “Leelas”! Even their attachment to this “world”, does not inspire them to listen to our Lord’s “Leelas”! They think, that these “Leelas” of our Lord, on being devotedly listened to, will certainly make them lose their human aspirations/ goals. In this way, they give up serving, worshipping and listening to our Lord’s “Leelas”, as though, all these “Leelas” are prohibitive and full of “blemish i.e. to be avoided at all times!

Here, our Lord is called as “the destroyer of Madhu”, with a view to emphasize the fact, that our Lord had destroyed the demon Madhu, when he had tried to eat Lord Brahma, who was about to undertake the task of creation! Such a Lord Sri Hari should be served and worshipped. If this is not done, then the sin of being “ungrateful” will get originated. This is what is indicated. These persons do not even serve and worship our Lord, for the sake of redeeming their sins! (let alone seeking to love and adore Him).

Perhaps, these persons, due to their firm adherence and devotion for the discharge of their “duties”, regard the worship of our Lord as not their “Dharma or duty” (i.e. this is the duty of some “others”). Due to this “conviction” (which they conclude as correct and proper), they do not serve and worship our Lord! On this, our Lord, gives the answer, as follows.

नूनं दैवेन निहता ये चाऽच्युतकथासुधाम्।

हित्वा शृण्वन्त्यसद्गथाः पुरीषमिव विद्भुजः॥१९॥

VERSE 19 Meaning: “Like animals, such as pigs and others, thrive by eating faeces and are always eager and desirous for eating such types of food only, these persons give up hearing of the nectarian stories and Leelas of our Lord Achyuta, and are eager to constantly seek and hear only those news and stories, which deal with blemishful events and matters! These persons, in this way, are deemed to be, as good as “destroyed” by the creator Lord Brahma, as they lack “luck and fortune” which are beneficial!”

श्रीसुबोधिनी : नूनमिति। ते हि लोकवार्ता शृण्वन्ति न तु भगवत्कथाम्। अतो धर्मव्यापृता भगवत्कथाया अनवकाशान्निवर्तन्त इति न शङ्कनीयं किन्तु

ते दैवेनैव निहताः, प्रतिकूलेन्द्रियदानात्। भगवता ते चेद्वधिराः कृताः स्युः, तदा यथास्थाने एव तिष्ठेयुः। तदपि नास्तीति नूनं दैवेन निहताः। यतः विद्यमानामपि तां कथां हित्वा तत्रापि सुधारूपाम्। असतां गाथाः 'यास्तु श्रुताः' इति वाक्योक्तधर्मयुक्ताः शृण्वन्ति। ननु शास्त्रात्कथं न निवर्तन्ते तत्राऽऽह—**पुरीषमिव विड्भुज** इति। भगवता तथैव ते उत्पादिताः, विद्यमानेऽपि स्वप्ने सूकरादयः स्वभक्षमेव भक्षयन्ति। तेषां जिह्वा न रसान्तरं गृह्णाति॥१९॥

एवं तेषां स्वरूपसाधनप्रवृत्तिं दूषयित्वा फलमाह—

SRI SUBODHINI: These persons are always eager to listen to the worldly objects/pleasures avoiding to listen to our Lord's "Leelas"! A doubt arises here. These persons, are fully devoted to discharging their duties, and they may not get time to listen to the "Leelas" of our Lord! Is it, that due to this difficulty, they do not listen to our Lord's "Leelas"? Our Lord replies to this by telling, that the creator himself has given them "opposing sense organs" i.e. these persons are already destroyed by the creator! If the Lord had made them "deaf", then they would sit in one place and not be able to "listen" to our Lord's Leelas or about the worldly objects/pleasures! But this being not the case (i.e. they have total hearing capacity), they are denied the luck and fortune of hearing the nectarian "Leelas" of our Lord! That is why, they renounce hearing our Lord's "Leelas", although, these "Leelas" are full of bliss and nectarian in nature! They, instead, listen to untruthful gossip and stories pertaining to the various aspects of this world!

A doubt arises here, as to why, despite their study of the scriptures, they continue to listen to these worldly issues/matters only, after giving up listening to our Lord's Leelas? This is answered by telling, that like pigs, who eat only "faeces", these persons always concentrate

to listen to worldly objects/ pleasures/desires only – as our Lord has willed and desired to create these persons, with this “attitude” only! These persons function, like the “pigs”, who seek and eat faeces only, despite the availability of other types of good and wholesome food! Their tongues have no liking to eat and enjoy (i.e. the taste) other types of food!

In this way, after “blaming” the nature of their “tasks”, our Lord speaks, now, of the “results” of their actions – as per the following verse.

दक्षिणेन पथाऽर्यम्णः पितृलोकं व्रजन्ति ते।

प्रजामनु प्रजायन्ते श्मशानान्तक्रियाकृतः॥२०॥

VERSE 20 Meaning: “From the time of their “conception”, till their end, these persons undertake to do all their actions, with deep desires, as their only motive – though they will do all these actions, as per the injunctions of the scriptures! On their death, they, passing through the southern side of the sun i.e. the way of the journey of the ancestors, attain the world of “Aryamaa”, who is the Lord of the ancestors! They then, after their stay in this world, are born again in the family of their children.”

श्रीसुबोधिनी : दक्षिणेनेति। दक्षिणमार्गा बहवः सन्ति, तद्व्यावृत्त्यर्थमाह—**अर्यम्ण** इति। अर्यमाऽत्र यमः, मुख्ययमस्य स्वाधिकारप्रच्युतौ स यमो भवतीति पूर्वमुक्तत्वात् ‘अविभ्रदर्यमा दण्डम्’ इति वाक्यात्। अनेन मुख्ययमश्चेत्तिष्ठेत्तदा तेषां सापि गतिर्न भवेदिति सूचितम्। तस्य वैष्णवत्वात्, तद्वक्ष्यति षष्ठे। येन मार्गेण यमो गच्छति क्रूरात्मा, स भयानको मार्गः, परं नाधोगतिरूपः, किन्तु तल्लोकात्मकः यत्राग्निष्वात्तादयः पितरस्तिष्ठन्ति, तेन पथा ते पितृलोकं व्रजन्ति। अनेन मार्गक्लेशः तत्र नीत्यभावश्च सूचितः। पुनरावृत्तिमाह—**प्रजामनु प्रजायन्त**

इति। प्रजा स्वस्यानतः कोशः, तस्य स्वयमन्तःकोशा भवन्ति, पुत्रगृहे पुत्रा भवन्तीत्यर्थः। ननु श्रद्धादिना मोक्षो भवतीति श्रूयते सुदरिद्रोपाख्याने, तत्कथमुच्यते पितृलोकादागतस्य जन्मेत्याशङ्क्य, तेषां पुत्रगृहे जन्मैव मोक्ष इति श्रुत्यर्थं वक्तुं प्रजामनु प्रजायन्त इति श्रौतं पदमुक्तम्। 'प्रजामनु प्रजायन्ते तदु ते मर्त्यामृतम्' इति श्रुतेः। तत्रापि नाल्पस्य तत्, किन्तु श्मशानान्ता निषेकाद्या वैदिक्यः क्रियाः कृता येषु ते श्मशानान्तक्रियाकृतः ॥२०॥

एवं बहुवारगमनागमनाभ्यामिहैव लोके जायस्व, म्रियस्वेति मार्गं गत्वा ततोऽपि सर्वथा क्षीणसुकृताः देवानां चक्षुष्याग उत्पाद्य तैर्विभ्रंशितोदयाः सन्तः तदवध्यानजनितपापाः पूर्ववदधोलोकेषु गच्छन्तीत्याह—

SRI SUBODHINI: Although there are several "southern" paths, these persons go, after their death, through the path of "Aryamaa"! "Aryamaa" is the other name of Lord Yama, who is a devotee of Lord Vishnu (will be told in the 6th canto). This path is full of fear, but not of the form of going down to the lower regions! In this world, reside the ancestors! Through this path, these persons, on death, reach the world of the ancestors. Through this, the difficult nature of the path and the absence of "justice" in this world, are indicated. These persons also have to come back to this "earth". These persons are born again as the children of their own children. A doubt arises here. In the Vedas, it is said, that through the proper performance of the 'Sraadha' ceremony, these persons could attain "liberation"! Why this "contrary" happening of being "born again" is being spoken now? This is answered by telling, that the meaning of this Vedic saying is that, their liberation consists of being born as a son of their children only! All this happens only for those, who perform all the appropriate Vedic rituals properly, from the time of conception till

their end! — not to those, who observe “Vedic” rituals, in “bits and starts”, inappropriately!

Due to this, these persons experience “births and deaths” in this world only. Even after all this, on the ending of the good results of their past actions, these persons, from the point of view of the celestials, are deemed to be “offenders”, which makes them “lose” their further upward progress! This originates the factor of “sins” in them, due to which, they go down, like before, to the lower regions of existence - as per the following verse.

ततस्ते क्षीणसुकृताः पुनर्लोकमिमं सति॥

पतन्ति विवशा देवैः सद्यो विभ्रंशितोदयाः॥२१॥

VERSE 21 Meaning: “Oh mother! On the ending of the effects of their good actions (Punya) due to the enjoyment of the benefits of the world of the ancestors, the celestial deities separate these persons from this “world” and these persons, unable to exercise their own choice (Vivasa), are forced to “fall down” from this world!”

श्रीसुबोधिनी : तत इति। पुनरिमं लोकमिति ततः पुनरुद्धवर्गमनाभावः सूचितः। सतीति सम्बोधनं तेषु रागाभावबोधनार्थम्। देवैरेव विवशाः। सद्य इति विलम्बाभावार्थम्, विलम्बेन नाशे जाते प्रतिक्रियां करिष्यन्तीति तथोक्तम्। अन्तकालेऽपि प्रतिक्रियाकरणनिवृत्त्यर्थं विभ्रंशित उदयो येषामित्युक्तम्। तदैव सर्वस्वनाशो मरणं चेतवत्। उदयो धनाद्यैश्वर्याणि ॥२१॥

एवं भगवद्भजनार्थमेव तन्निन्दा मुक्त्वा प्रकृतमाह—

SRI SUBODHINI: From this world of the ancestors, these persons are not able to progress “upwards” (to the higher worlds). Lord Kapiladeva has addressed his mother as “Sati” (chaste mother) to tell, that his mother is not

attached to this type of ancestors' world! Only the celestial deities make these persons "incapable", and there is no delay at all on their 'falling down' from this world (Sadhyaha). This forcible quick fall is designed to prevent them from taking any remedial action i.e. to deny them "time" to take remedial actions! Even, in the period of their "ending", at this world of the ancestors, they are unable to take remedial actions, as the ending is abrupt and quick! The word 'Udaya' means wealth and other signs of opulence of this world, which are made to be "lost" for them, in a forcible and quick way, by the celestial deities!

Our Lord had "condemned" this path, only for the sake of emphasizing the importance and value for the service and worship of our Lord! Which He does, through the following verse.

तस्मात्त्वं सर्वभावेन भजस्व परमेष्ठिनम्।

तदुणाश्रयया भक्त्या भजनीयपदाम्बुजम्॥२२॥

VERSE 22 Meaning: "Due to all this, Oh dear mother!, our Lord Sri Hari's lotus feet only are deserving to be always served and worshipped! Hence, please serve and worship our Lord Sri Hari, through intense "Bhakthi", which is based on taking total refuge in His auspicious virtues, in all ways, and at all times!"

श्रीसुबोधिनी : तस्मात्त्वमिति। ये केचिद्यथकथञ्चिद्भवन्तु नाम, त्वं सर्वभावेन भगवन्तं भजस्व। यावन्ति रूपाणि भजनीयानि ऐहिकपारलौकिकसाधनानि, देहमारभ्येश्वरपर्यन्तं यावन्तो भजनीयाः यैर्यैर्भावैश्च ते सर्वे भावा भगवत्येव कर्तव्या इति सर्वभावः। परमेष्ठिनमिति। परमोत्कर्षस्थानस्थितं पुरुषोत्तममिति यावत्। भक्त्यैव च भजनं न मार्गान्तरेण, अन्यस्य तथा साधकत्वाभावात्। सापि भक्तिस्तदुणानेवाऽऽश्रित्य वर्तते, अन्यथा कालादिभिरुपहता भवति। लोकादिभिः प्रतिबन्धात् कदाचिदपि

भजनाभावमाशङ्क्य तन्निराकरणार्थमाह—भजनीयपदाम्बुजमिति। सर्वैरेव भजनीयं पदाम्बुजं यस्य। साभिमानमार्गाणां सर्वेषां पुनरावृत्तिहेतुत्वान्निरभिमानमार्गः समाश्रयणीयः, स तु भगवन्मार्ग एवेति निश्चीयते। अन्यथा स्वस्य पूर्वसंस्कारे बलिष्ठे विद्यमाने शास्त्रीयज्ञानं प्रकृत्यविवेकेन कर्तृत्वमित्यादि दुर्बलमेव मत्वा न कदाचिदप्यहङ्कारनिवृत्तिर्भवेत्। भगवानेव सर्वं करोतीत्युक्तेऽपि भजनाभावे न सिद्ध्यतीति भजनमवश्यं कर्तव्यमित्युक्तम् ॥२२॥

तस्य मोक्षपर्यवसायित्वं स्वमार्गानुसारेणाऽऽह—वासुदेव इत्यष्टभिः—

SRI SUBODHINI: “Let anyone else do, what he wants to do! But, you, my dear mother!, with all of your inner mind and attitude, worship and serve our Lord Sri Hari only! The word “Sarva Bhaava” (entire mind and with all attitudes) means, (1) worship and serve all the forms of our Lord only, (2) do this worship, through the various ways and instruments, available in this world, and in the “other”, (3) put and merge the entire mind and all attitudes, in our Lord only!

The Lord referred to here, is our Lord Sri Purushothama only (Paramesthinam). This worship should be done, as per the path of Bhakthi to our Lord (Bhakthi Maarga) i.e. not through a different path! — as all other paths do not yield the desired results! This “Bhakthi” also should be of such a nature, which is totally based on having taken full refuge, in the auspicious virtues of our Lord only! Otherwise, factors such as “time” (Kaala) etc. will create “obstacles” on the way! With a view to avoid any “obstacle” created by the “worldly” (Loukik) factor, very clearly, it is said, that the devotee should serve and worship our Lord’s lotus feet, which are worthy of being adorned and worshipped by everyone!

THIS PATH OF BHAKTHI IS TRULY “NON EGOISTIC” — as all other paths have a sense of ego

of performance in them! By resorting to the observance and practice of other "paths", a devotee will be forced to take "births after births"! Even if the other "path" does not make the devotee to "come back" (take a rebirth), all these paths contain the "blemish" of "ego" created by the lack of discrimination caused in their knowledge, due to nature (Prakruti), which makes them feel as the "doers"! Moreover, their scriptural knowledge is "weak", due to which, their "ego" never gets removed. All this is caused by their not depending upon the love and worship of the lotus feet of our Lord! Even the scriptures always declare, that everything is done by our Lord only! But due to their lack of devotion and service to our Lord, these persons do not have faith in the saying of the scriptures (that our Lord only does everything). Due to this, they do not serve and worship our Lord! Our Sri Mahaprabhuji says here, that a devotee should serve and worship our Lord, without fail and at all times (Avasyam Kartavyam).

This service and worship of our Lord Sri Hari will confer all benefits including "liberation". Now, the Lord speaks of this path (which is His'), through the following 8 verses.

वासुदेव भगवति भक्तियोगः प्रयोजितः।

जनयत्याशु बैराग्यं ज्ञानं यद्ब्रह्मदर्शनम्॥२३॥

VERSE 23 Meaning: "THE PATH OF "BHAKTHI" TO OUR LORD SRI VAASUDEVA, VERY QUICKLY MAKES THE DEVOTEE ATTAIN THE "JNANA" (KNOWLEDGE) OF DIRECT REALIZATION OF THE HIGHEST BRAHMAN (OUR LORD) AND OF TOTAL DETACHMENT (VAIRAAGYAM)!"

ज्ञानवैराग्यजननं परीक्षा ज्ञानसम्भवे।

ततश्च निरहङ्कारो ज्ञानमेव हरिः परः ॥१॥

वैराग्यस्यापि माहात्म्यं युक्तिस्तज्जननेऽपि च।

तदर्थं च जगज्जातं वैराग्ये सर्वनिश्चयः ॥२॥

KAARIKAAS 1 and 2 Meaning: “(1) The origination of “Jnana” (knowledge) and “Vairaagyam” (detachment). (2) The test for “knowledge”, on it’s origin. (3) The giving up of “ego”, and the “egoless state” thereof. (4) The truth that “Jnana”, indeed, is the highest Brahman. (5) The glory of “detachment”. (6) The ways and means for attaining “detachment”. (7) That, this Universe has been originated, only for the sake of attaining “detachment” and (8) that everything is contained or possible only through total “detachment” – this sort of “determination” is made possible through our Lord’s teachings.”

श्रीसुबोधिनी : तत्र प्रथमं भक्तेर्मोक्षसाधकत्वं ज्ञानवैराग्यजननद्वारेति भक्त्या ज्ञानवैराग्योत्पत्तिमाह—वासुदेव इति। वासुदेव भगवतीति हृदये आविर्भूते भगवति प्रत्यक्षतया भक्तियोगः फलसाधक इत्युक्तम्। प्रथमतः स्वसामर्थ्यादेवाऽऽशु वैराग्यं ज्ञानं च जनयति। ज्ञानं प्रतीकविषयमपि भवतीति विशिनष्टि—यज्ज्ञानं ब्रह्म दर्शयतीति, ब्रह्मदर्शनरूपं वा। यस्मिन् जाते ब्रह्माऽऽविर्भवति। तदेवतारूपं ज्ञानम्। मननादिना वा साधने सम्पन्ने साक्षात्कार इति ॥२३॥

ज्ञानस्य परीक्षामाह—

SRI SUBODHINI: In the first instance, the origin of “Jnana” and “Vairaagyam” takes place from “Bhakthi”. Then, through this “Bhakthi”, the devotee attains “liberation”! When our Lord Sri Vaasudeva manifests Himself in the heart, then, due to this actual presence of our Lord, the “Bhakthi” of the devotee gets “fulfilled”

(attains it's "goal"). In the first instance, this love for our Lord (Bhakthi) originates both "Jnana" and "Vairaagya", through it's capacity. 'Jnana' can be got for many objects and others. But the "Jnana", which "Bhakthi" originates is the "Darsan of Brahman" i.e. this "Jnana" enables the devotee to get "Darsan" of the highest Brahman or the knowledge itself is of the form of Brahman! On the origin of this "Jnana", through "Bhakthi", the "Darsan" (manifestation) of the highest truth of Brahman takes place! This "Jnana" is celestial in nature. Alternately, the devotee through contemplation etc. attains the direct realization of "Para" or Brahman!

The "test" for "knowledge" is being told!

यदाऽस्य चित्तमर्थेषु समेष्विन्द्रियवृत्तिभिः।

न विगृह्णाति वैषम्यं विप्रियं प्रियमप्युत॥२४॥

VERSE 24 Meaning: "All objects/materials are of the form of our Lord only, and due to this reason, they are all "equal and same" inherently! Hence, the mind of the devotee of our Lord, through the thoughts and yearnings of his sense organs, does not experience the differences, caused by "likes and dislikes" in the objects/materials (as he has attained a "state", which is beyond both likes/dislikes). Due to this equal and same vision of his mind, he is blessed by our Lord to get His "Darsan" everywhere and in all things/situations." (In other words; he does not see any "differences", as he gets the "Darsan" of our Lord, who only, is the basis of all forms and names.)

श्रीसुबोधिनी : यदाऽस्येत। अस्य ज्ञानाधिकारिणः पुरुषस्य, चित्तं वस्तुतः समेष्वेवार्थेषु पाञ्चभौतिकेषु भगवदाधारेषु भगवद्रूपेषु वा, इन्द्रियवृत्तिभिः स्वरागजनिताभिः यदा वैषम्यं न गृह्णाति। तस्य वैषम्यस्य

स्वरूपमाह—विप्रियं प्रियमिति। रागकृतमेवेत्युक्तम्—उतेति।
प्रकारान्तरमप्युक्तं साधवसाध्वित्यादि॥२४॥

किमेवं निदर्शनसहिते ज्ञाने भवतीत्याकाङ्क्षायामाह—

SRI SUBODHINI: This deserving devotee for “Jnana”, keeps the mind in our Lord, as his firm basis, and his mind takes the form of our Lord only! In view of this, his sense organs do not run haywire, through it’s desires and yearnings! This, in turn, makes him go beyond the seeing of “differences” caused by likes and dislikes! The divisions in perceptions are always caused by things/ persons/materials, which we like or avoid! He does not regard anyone or anything as “likable” or someone or something else as “unlikable”! This perception of differences occurs due to our attachment (Raaga). The word ‘Uta’, reemphasizes this i.e. we get the difference in the perception of some being “good” and some others being “bad”!

This devotee sees our Lord Sri Vaasudeva being present, in the “same and equal” way, in all ‘beings’ and He sees our Lord only in everyone!

In this way, through an example, the aspect of “Jnana” has been explained. Now, whatever happens later is being told, as below.

स तदैवाऽऽत्मनाऽऽत्मानं निःसङ्गं समदर्शनम्।

हेयोपादेयरहितमारूढं पदमीक्षते॥२५॥

VERSE 25 Meaning: “At this time, he gets detached from everything! He sees the same Lord, who is residing, in equal and same way in everyone! He renounces everything, including all his blemish and defects, and becomes pure and blemish free! In this way, he goes

beyond both “renunciation” and “acceptance” of objects etc.! He begins to experience the direct realization of the Absolute Brahman, through his own exalted divine status of being the “Aatma”! (i.e. The “Aatma” is realized as Brahman.)

श्रीसुबोधिनी : स तदैवेति। ज्ञानरूपं प्राप्तेनाऽऽत्मनैवाऽऽत्मानं स्वरूपं प्रकृतिसङ्गरहितं सर्वत्र समदर्शनरूपम्। प्रकृतितद्विकारोपधान- रहितमित्यर्थः। हेयोपादेयरहितं प्रवर्तकनिवर्तकसर्वशास्त्राणां पर्यवसानरूपं पदमारूढं साध्यांशरहितमीक्षते। मुक्तरूपं वात्मानमेव पश्यतीत्यर्थः ॥२५॥

ननु ज्ञान एव जाते कथमेवं भवति, न हि ज्ञानं वस्तुत्पादयति। अतः स्वभावत एवात्मा तादृश इति मन्तव्यम्। ततश्च न साङ्ख्यसिद्धिः, किन्तु मायावादिनामिव मतं सेत्स्यतीत्याशङ्क्य ज्ञानस्यैव तत्सम्पादकत्वमुपपादयति—

SRI SUBODHINI: The “Aatma” attains “Jnana”, and this “knowledge” enables him to get totally detached. He sees the Lord (Aatma) in everyone — as being free of the covering through nature! (Prakruti) He goes beyond the usual attitudes of renunciation of the “bad” and “acceptance” of the “good”! He attains his own “Aatmic” nature, which is beyond both “action and inaction”! In other words, he has the direct realization and “Darsan” of his own “Aatma”!

A doubt arises here. How can this exalted realization occur, just on the origin of “Jnana”? ‘Jnana’ cannot originate the “object”. Hence, we should regard, that the “Aatma”, by it’s very nature is “knowledge” itself! With a view to reemphasize, that this direct realization is of the form of “Moksha” (liberation), our Lord says the following verse.

**ज्ञानमात्रं परं ब्रह्म परमात्मेश्वरः पुमान्।
दृश्यादिभिः पृथग्भावैर्भगवानेक ईयते॥२६॥**

VERSE 26 Meaning: “This “Aatma” is of the form of “Jnana”! It is Para Brahman too! He is the Paramaatma! He is Ishwara too! He is Purusha and the Bhagavaan, who has become by Himself, the “Jeeva”!; and also it is He, our Lord, who is seen as the body, objects, senses etc., and all other forms and names! Nay, it is He, our Lord, who has become everything, by Himself!”

श्रीसुबोधिनी : ज्ञानमात्रमिति। ज्ञानं नामाविर्भूतं नित्यं केवलोपनिषद्वेद्यं चैतन्यम्, तदेव ब्रह्मशब्देनोच्यते ब्रह्मप्रकरणे। तदेव पुनः स्वेच्छयाविर्भूतैश्वर्यमीश्वरशब्देनोच्यते। यस्मिन्नाविष्टे प्राकृतोऽपि पुरुषः ‘मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्’ इति मन्यते। अतस्तदेवेश्वररूपं ब्रह्मरूपं च। उपाख्यानान्तरेऽपि अन्तर्दृष्ट्या बोधनभेदप्रकारेणाऽऽत्मेत्युच्यते। तदेव ज्ञानमन्तर्दृष्ट्या आत्मत्वेन दृष्टं परमात्मशब्देनोच्यते। तदेव च पुनर्बाहिर्दृष्ट्या दृष्टमीश्वरशब्देन कालशब्देनोच्यते। स एव च पुनरुपास्यरूपेण व्यवहाररूपेण च दृष्टः पुमान् त्रिविधपुरुषरूपेण भासते। अतो मूलभूते तस्मिन्नाविर्भूते सर्वमेव सङ्गच्छत इति न किञ्चिदनुपपन्नम्। नन्वेकमेव वस्तु कथमनेकधा भवतीत्याकाङ्क्षायामाह—दृश्यादिभिरिति। द्रष्टुर्भावभेदनैव एक एव भगवान् बहुधा ईयते। भावास्तु पृथक्। यथैक एव देवदत्तः पित्रादिशब्दैरनेकभावैर्व्यवह्रियते, भवति च तथा। तथापि यस्य यो भाव उत्पद्यते, तं प्रति तथैवेति तथैवार्थसिद्धिः। अतो मूलरूपाविर्भावार्थं यत्नः कर्तव्य इति सिद्धम् ॥२६॥

ज्ञानस्य प्रशंसां स्वरूपं चोक्त्वा वैराग्यस्य प्रशंसास्वरूपाण्याह—
एतावानेवेति चतुर्भिः—

SRI SUBODHINI: “Jnana” is the “manifested highest permanent truth”, and is of the nature of consciousness, known through the Upanishads. In the discussion about Brahman, Jnana is called as ‘Brahman’. When this very same “knowledge”, through it’s will and desire gets manifested and attains opulence, then it is hailed as “Ishwara” (Lord). He, in whom, there is the ingress

of the power of "Ishwara", even though he may be an ordinary person, feels as 'very important'! i.e. "all these have been originated from Me only and everything is based on Me only!" etc.! Hence, this "Jnana" only is of the form of both "Ishwara" and "Brahman"! (Prakash: Both, in the treatises of "Sareeri Braahman" and "Maitreyi Braahman", through the difference in the perception of the inner vision, this same "Jnana" is called as 'Aatma'.) This same "Jnana", through inner vision, is seen as 'Aatma", and is called as "Paramaatma". Again when seen from outside, this "Jnana" is called as "Ishwara" and "Kaala" (time). This same "Jnana" seen from the "worship and service" angle (Upaasana) and through the "worldly" nature, takes the three forms of "Kshara" (perishable world), Akshara (Imperishable Brahman) and Sri Purushothama (our Lord). Once this 'Jnana' is manifested, then, we can realize it's nature and form, as per our way of "seeing" it! i.e. nothing will be seen, at the experience level, as inappropriate!

A doubt may arise here. How can one object be seen as "many", as Brahman, as "Ishwara", and as "Aatma" etc.? Our Lord answers this, by telling that, THIS IS CAUSED BY THE DIFFERENCE IN THE SEEING OF THE "SEER" (DRASHTA) AND DUE TO THIS, OUR LORD IS SEEN IN MANY WAYS! The attitude, with which, our Lord is seen, are many and varied! Like a person, although one only, is called as father, brother, son, uncle etc. — as per the nature of relationship! This person also behaves, as a son to his father, husband to his wife etc. In the same way, our Lord is ONE and HE BECOMES SAME, AS PER THE "BHAAVA" (ATTITUDE) OF HIS DEVOTEE AND THE DEVOTEE ALSO ATTAINS HIM, WITH THE SAME ATTITUDE! Hence,

a devotee should put efforts for the manifestation of our Lord, who is present in all of us!

After explaining the “nature” of “Jnana” and having “praised” it, our Lord, now proceeds to describe the nature and form of “Vairaagyam” (detachment) and also sings it's praise.

एतावानेव योगेन समग्रेणेह योगिनः।

युज्यतेऽभिमतो ह्यर्थो यदसङ्गस्तु सर्वतः॥२७॥

VERSE 27 Meaning: “The goal and desire of the true and sincere Yogis and their various kinds of Yogic practices is only to become bereft of attachment, to this entire Universe!”

श्रीसुबोधिनी : प्रथमतः सर्वेषां शास्त्राणां वैराग्यमेव फलमिति प्रमाणनिर्णयमाह। संपूर्णेनापि योगेन। योगशास्त्रे सर्वेषामेव ज्ञानभक्तिकर्मादीनां योगशब्दवाच्यतैव। अतो योगिनः सर्वैरवोपायैरयमेवार्थो युज्यते। यद्यदा सर्वतश्चेदसङ्गो भवति। तुशब्दः पक्षान्तरं व्यावर्तयति। ये वैराग्यं नाभिमन्यते, वैराग्याभावे ज्ञानमेव न भवेत्। जातं वा न किञ्चित्कार्यं कुर्यात्, दोषस्थानिवृत्तत्वात्। सर्वथा निवृत्ते दोषे स्वप्रकाशरूप आत्मा आविर्भवविष्यतीति कोऽपि न तत्र प्रयासः कर्तव्यः। अतः सर्वशास्त्राणां फलं वैराग्यम्॥२७॥

एवं प्रमाणविचारेण वैराग्योत्कर्षमुक्त्वा प्रमेयविचारेणाप्याह—

SRI SUBODHINI: In the first instance, we have to realize, that the (highest) result of a sincere and devoted observance and study of the scriptures is only to get total “detachment” (Vairaagyam). Through total union of the mind with our Lord (Yoga) also, a devotee can develop this detachment! This, is what is declared by our Lord, and this is the highest evidence and proof! In the scriptures dealing with “Yoga”, the factors of Jnana, Karma, Bhakthi etc. are all called as “Yoga”. This word

“Yoga” is used to describe the various types of spiritual practices, from the point of view of it's results!

Our Lord, now has spoken, about the true glory of “detachment”! For a true and sincere Yogi, this “detachment” is the best and the highest path and way! The Yogi is told to get detached from every side and every way! (Yat) The word “Tu” (but) is used by our Lord to reemphasize the fact, that there is no other “opinion” on this i.e. this is the highest truth! IT IS CERTAIN, THAT A PERSON, WHO LACKS DETACHMENT, WILL NEVER BE ABLE TO ATTAIN “JNANA” (KNOWLEDGE). Even, if he attains “Jnana”, he will not be able to accomplish or perform any useful task! — as the “blemish” in him is still present and active! When all types of “blemishes and defects” are removed (given up), then the self evident and brilliant “Aatma” will get manifested by itself, and there is no necessity to put any effort on his part to attain this! HENCE, THE GOAL AND RESULT OF ALL SCRIPTURES IS ONLY “DETACHMENT”!

In this way, after citing the appropriate evidence and proof for proving the glory of detachment, our Lord now speaks of the glory, from the point of our Lord Himself as ‘Premeya’ (our beloved Lord, who loves His devotees and how the devotees should seek and love Him)!

ज्ञानमेकं पराचीनैरिन्द्रियैर्ब्रह्म निर्गुणम्।

अवभात्यर्थरूपेण भ्रान्त्या शब्दादिधर्मिणा॥२८॥

VERSE 28 Meaning: “The highest truth of Brahman is ONE! It is of the form of Jnana and is beyond the three qualities! Even then, this highest truth of Brahman is shining as the various forms, with sound and other

qualities, due to the senses along with their external thoughts, arising out of their delusion!"

श्रीसुबोधिनी : ज्ञानमेकमिति। वस्तुतः सर्वं जगद् बोधान्वयव्यतिरेकानुसरणात् बोधमात्रमित्यवसीयते। यः कश्चन लौकिको वैदिकः, सर्वोऽपि व्यवहारः बोध एव पर्यवसित इति। यथां सर्वे तरङ्गाः समुद्रे पर्यवसिता इति। अत एकमेव ज्ञानं पराचीनैः प्राकृतैरिन्द्रियैर्व्यापकत्वात्, बृंहणत्वाच्च निर्गुणमेव, गुणानां तदतिरिक्तानामभावाद् घटपदाद्यर्थरूपेण भ्रान्त्याऽवभसाति। अतः शुक्तिका रजतवत् प्रतिभासत इति वस्तुविचारेणाऽपि तत्रासक्तिर्नोचिता। ते हि प्राकृताः स्वबुद्धनुसारेणैव तद्ब्रह्मन्ति। एकदेशग्रहणेन, स्वस्वभावग्रहणेन च तदन्यथा गृहीतं भवति। अतः स्वेन्द्रियादिधर्मा एव तत्रारोप्य गृह्यन्त इति ख्यातिवादा बहुविधा उत्पन्नाः। धर्माणामेव वस्तुतः प्रतिभानमित्यन्यख्यातिः। आधारमपि पुरस्कृत्य तत्र कञ्चनार्थं परिकल्प्य ग्राहकधर्मसम्बन्धादन्यथेत्यप्याहुः। यथा प्रतीतिभ्रान्ता तथा कल्पनापीति नात्यन्तमाग्रहः कर्तव्यः। शब्दादि धर्मवांश्चायम्। आदिशब्देनार्थः, (?)तद्वच्छब्दधर्मदयो गृहीताः। ते च धर्मा अनादिवासनया स्फुरन्तीति मिथ्यावादिनोऽप्येकदेशिवैराग्यप्रवेशेन सङ्गृहीता भवन्ति ॥२८॥

तानेव भेदान् गणयति युक्त्या विचारयन्निव-

SRI SUBODHINI: It appears, that this entire Universe, in reality, is "knowledge and knowing" only! (Bodha) This nature of being "knowledge" pervades it's unified and diversified natures! (i.e. applicable to them). All the worldly and Vedic actions end up in "knowledge" only (i.e. realization). The true nature of all objects also end up in this realization of knowledge — both in their core (basis) and their manifestations, as the varied objects and materials!

Like waves occur in the ocean and subside in the ocean only. These waves are called as the waves of the ocean. Even the froth originated in the waves are also called as the froth of the ocean and not the froth of water!

In other words, everything occurring in the ocean is related as belonging to the ocean. In the same way, all "activities" arise and get originated from our Lord, who is the "Sat" (truth) and also "merge" back (i.e. end) into Him only! Due to this, there is "oneness and union" between the "root Jnana" and the truth (Sat). One "knowledge" has pervaded the 'senses', which look, always "outside" — but due to it's inherent glory remains as "Nirguna" — beyond the three qualities of Satwa, Rajas and Tamas! There is nothing else or no one else being present, and all these manifestations seen in this Universe, as 'pot — cloth' etc. are seen due to "delusion" (Bhraanti). In other words, the objects, which have got originated from our Lord (Jnana), never become "separate" from Him — like mud and pot! They are always together — although pot "looks" different from "mud"! Mud or pot also cannot remain "separate"!

In the same way, due to the senses always seeing 'outside', there is delusion of seeing various objects — although all of them are manifested from ONE ROOT KNOWLEDGE only!

After explaining the "delusion ridden" nature of this entire creation, our Lord speaks the ways to attain "detachment" (Vairaagyam). Like the "seeing" of silver in a seashell — as no one will get attached to this non-existing "silver" in the seashell, we should become clear, in our intellect that, we only "see" silver-like shining in the seashell and in reality this "silver" is a delusion, and not real! In the same way, ALL THE OBJECTS OF THIS UNIVERSE ARE OF THE FORM OF THE "JNANA" (KNOWLEDGE) OF BRAHMAN (OUR LORD). BUT THIS HIGHEST "TRUTH" IS "SEEN", AS MANIFESTED AS VARIOUS TYPES OF

OBJECTS/PERSONS, SUCH AS POT, CLOTH, WIFE, SON ETC. HENCE, TO GET "ATTACHED" TO THE "FORMS", WHICH ARE ONLY "MANIFESTATIONS", AND WHICH WILL BE WITHDRAWN, INSTEAD OF SEEING THE "ROOT JNANA", WHICH HAS BECOME "ALL THIS", WILL BE FALSE AND INAPPROPRIATE! In this way, a person should get "detachment" to everything in this Universe, as it is our Lord, who is to be "loved" by everyone as their "beloved" Lord (Prameya), who has become this Universe!

A devotee should get the firm conviction that wife, children, wealth, which we see in this Universe, are all "forms of Brahman" only! Due to this conviction, there will be usually, attachment to these persons or objects! Instead, a wise person will get "detachment" from them!

Why do we "see" this manifestations as pot, cloth, wife etc., if this entire Universe is of the form of the Lord, who is the "root Jnana" and basis of everything? i.e. why are we not seeing the Lord Himself, as He is? This is due to the reason that our "senses" are always under the control of the "other" i.e. outside objects/persons! Moreover, the senses have power only to see the 'outside' persons/objects. THE SENSES HAVE NO POWER TO SEE THE INSIDE "AATMA"! Hence, everyone understands this "Aatma", as per their intellect only! — especially when their senses are not able to see or experience the truth of Brahman, and are able to see only various objects/persons!

A doubt will arise here. If one odd person only sees this Universe of objects/persons, due to "delusion" caused in his intellect, then, this can be explained away, as an odd case! But why does everyone have the same "delusion"? If this is the 'fact', then how can we call this

as 'delusion'? Will it not be the actual "truth" itself? Answering this, it is said, that this ONE JNANA IS ALL PERVASIVE AND IS PRESENT IN AND AS ALL THESE "FORMS"! But the senses, which are used only to see these "outside" objects (i.e. their inherent nature) are unable to see everything as of the "form" of Brahman. They are "able" to see only the manifested objects of pot, cloth etc. The "senses" are always prone to see varied things, and the person, whose senses see these objects/materials only, and not the basis (underlying truth) of Brahman, is to be treated, as in "delusion". Through this, we cannot conclude that this "Jnana" itself is a "delusion"! "Delusion" is caused by the senses only!

Taking the example of the "seeing" of silver in a seashell, it is said, that when a person sees the "shining" seashell, without thinking about the "object", which is shining, immediately, he concludes, that it is silver, which is shining! In this way, he gets the deluded knowledge of another 'object'! In the same way, a person may regard, that sugar is bitter in taste! Hence, it is the "intellect", which causes this "deluded seeing or understanding". Due to the previous knowledge of silver as shining, the intellect sees the shining nature of seashell, and immediately concludes, that it is silver only! This is due to the senses being equipped with this previous knowledge! This "seeing of silver" is considered as "delusion" (Bhrama). In the same way, we see the objects only in "Brahman", and being, by their inherent nature, "incapable", the senses are unable to see "Brahman" itself!

In the treatise of "VIVEKA DHAIRYAASHRYAM" our Shri Mahaprabhuji has declared that, "THE BRAHMAN IS PRESENT EVERYWHERE AS EVERYTHING AND BRAHMAN IS OMNIPOTENT! In this way,

“everything is infused with everything” i.e. Brahman only has become everything totally (i.e. not partial presence of Brahman). (As per the “Taapaneya” Sruti) Everything, even sound and others are all due to this “Jnana” only!

Our Lord, through logic and reasoning is counting the divisions in the spiritual principles, as under.

यथा महानहरूपस्त्रिवृत्यञ्चविधः स्वराट्।

एकादशविधस्तस्य वपुरण्डं जगद्यतः॥२९॥

VERSE 29 Meaning: “Like one and only Para Brahman, has become the Great Principle and it’s changes, the three types of ego of Rajas, Tamas etc., the 5 Primordial elements and the 11 senses and then, this very same self-brilliant Brahman is called as the “Jeeva”, due to the merger and union of all these spiritual principles, in the same way, this vast Universe (Brahmaandam) which is the body of this ‘Jeeva’, is also, in reality, of the form of “Brahman” only! — as everything has got originated from Brahman only!”

श्रीसुबोधिनी : यथेति। तत्त्वानां तद्भावापन्नत्वेन तत्त्वशब्दवाच्यत्वोपपत्तेः, यथा महदादयः प्राकृतैर्धर्मैः कृत्वा तत्त्वशब्दवाच्या जायन्ते। वस्तुतोऽन्यधर्मवत्त्वेन ज्ञानमेव तत्तच्छब्दवाच्यम्। एवमिदानीमपि प्रतीयमानमित्यर्थः। अहङ्कारस्यानेकरूपत्वादहंपदस्यात्मशब्दवाच्यत्वाच्च तत्सन्देहनिवृत्त्यर्थं रूपपदम्। त्रिवृत्तिविधः। ततः सर्वे पञ्चविधाः, मात्राभूतप्राणादिरूपाः। एकादशविध इन्द्रियरूपः। मध्ये स्वराडिति पुरुषो नारायणः। इन्द्रियाद्यपेक्षारहित इति ततः पूर्वं निरूपितः। तस्य वपुर्विराट्, अण्डं तस्यावरकं जगत्तस्यैव मध्ये कार्यम्। यतो धर्मसहितज्ञानप्रतीत्यैव केवलमवभासते॥२९॥

साधितं युक्त्या फलमुखेन साधयति—

SRI SUBODHINI: Every spiritual principle is originated from Brahman- like the Great Principle (Mahat) etc. are called as “principles” (Tatwam), as they have the

qualities of nature (Prakruti). In reality, however, only the “root knowledge” (Jnana) is called by all these names of the various “principles”! Like due to “delusion”, through the presence of qualities of nature, in the “Great Principle” and others, all of these are called as ‘principles’, in the same way, the “seen and manifested objects/persons” are also called as the “principles”. Ego has many forms (as ‘ego’ (Aham) also means the “Aatma”), and here this “ego” is said to have “forms” (Roopam). The ego has three types of forms viz. the Vaikaarik, Rajas and Tamas forms. After this, the qualities of elements, the Primordial elements, vital air etc. — In this way, these are 5 kinds. The senses are 11 in number. In the middle, our Lord Sri Narayana is present as His own “emperor and indweller”! This Lord Sri Narayana, who is present, in every “being”, as the indweller, does not require these senses etc. The description about our Lord has been made, in detail, before. The body of our Lord Sri Narayana is this vast “Viraat” (Universe) and this entire Universe is covered in an “egg” (Anda) shape and is within it! This Universe is created by our Lord Sri Narayana!

By explaining the presence of our Lord, through reasoning now, the ways and means of attaining (the result of) our “Lord” are being told.

एतद्वै श्रद्धया भक्त्या योगाभ्यासेन नित्यशः।

समाहितात्मा निःसङ्गो विरक्तः परिपश्यति॥३०॥

VERSE 30 Meaning: “But, He only can see this manifested Universe, as of the form of the highest truth of “Brahman”, who has the virtues of sincere faith and devotion, Bhakthi and detachment! He should also, in a

constant way, practice Yoga and attain a one pointed mind and unattached intellect!"

श्रीसुबोधिनी : एतदिति। एतत्पूर्वोक्तं विरक्तः परिपश्यति, नाविरक्तः। एतच्च वैराग्यं भगवतः षष्ठो गुण इति ततः पूर्वं पञ्चभिः पदार्थसाधकैः सिध्यतीति तत्साधकैः तत्साधकत्वेन पञ्चसाधनान्या-अत्रार्थे आस्तिक्यबुद्धिर्भगवति बुद्धिः, अष्टाङ्गो योगश्चेति गुणत्रयम्। दोषाभावद्वयमाह-**समाहितात्मा निःसङ्ग इति।** अन्तर्बहिः सङ्गाभावो निरूपितः। एवं सप्तविधः शास्त्रार्थो निरूपितः। भगवत्प्रतिपादकत्वेन, गुणानां प्रत्येकप्रकारप्रतिपादकत्वेन च। अतः शास्त्राणां निरूपणभेदेषु परस्परविरोधो नाशङ्कनीयः ॥३०॥

उपसंहरति-

SRI SUBODHINI: Only an "unattached person (Viraktha) can have the direct "Darsan" of "Brahman", as described earlier! In other words, an "attached" person can never have the vision of "Brahman". This virtue of "detachment" (Vairaggyam) is the last and the 6th virtue of our Lord's 6 virtues (Gunas). Hence, the 5 virtues, which have to be practiced before the devotee gets this "detachment" are being spoken here. Firstly, the merger of the intellect in our Lord, and next, the 3 qualities of the eight-fold Yoga are explained. A controlled mind and total detachment - through these, the absence of two defects are spoken! In this way, 7 types of "meanings" of the scriptures also are spoken. By explaining the nature and glory of our Lord, His virtues and qualities, have also been described. Due to this, no one should doubt the "seeming" contradictions in the various scriptural references and conclude wrongly as being really opposite to each other!

Our Lord is now concluding this topic, as under.

are called as "principles" (tatvam), as they have the

इत्येतत्कथितं गुर्वि! ज्ञानं यद्ब्रह्मदर्शनम्।

येनावबुध्यते तत्त्वं प्रकृतेः पुरुषस्य च॥३१॥

VERSE 31 Meaning: “Oh my worshipful mother! I have told you this “Jnana”, which is the way and means of attaining the actual realization of the highest truth of Brahman! Through this “knowledge”, a devotee can attain the realization of the real nature and form of both Prakruti and Purusha!”

श्रीसुबोधिनी : इत्येतदिति। हे गुर्वि एतावदुपदेशोऽपि नाऽहं गुरुः, किन्तु त्वमेव गुरुः। आज्ञया परं निरूपितमिति। इतीति समाप्त्यर्थे। एतत्सर्वं ज्ञानमेव निरूपितम्। सप्तविधोऽपि सिद्धान्तो ज्ञानविद एवेति तेन उपसंहारः। अनेन ब्रह्माविर्भावो भवतीति ब्रह्माविर्भावः फलमुक्तम्। यद्यपि देवहृत्या पृष्टम्, ‘जिज्ञासयाऽहं प्रकृतेः पुरुषस्य’ इति। तदप्यनेनैव भवतीत्याह—येनावबुध्यत इति। एवं सप्तविधं ज्ञानशास्त्रम्, भक्तिशास्त्रं चापरम्, तस्य च बहुविधा भेदा उक्ताः। स हि क्रियाप्रधानः। यथा पुरुषस्य स्वरूपम्, गुणाः, कर्माणि चेति। तत्र स्वरूपप्रतिपादकं वैदिकं शास्त्रम्, षडन्यानि गुणप्रतिपादकानि। क्रियाप्रतिपादकं च भक्तिशास्त्रम्। तेषां भिन्नान्येव सर्वेषां फलानि ॥३१॥

तत्र स्वरूपमुख्यभक्तिशास्त्रयोरेकं फलमित्याह—

SRI SUBODHINI: The Lord is very humble, that He says, “I have given you, so many instructions, up to now, of various types. But I am not your Guru! — as you are My real Guru — being My worshipful mother! I have only carried out your “orders”!” The Lord uses the word ‘Yiti’, with a view to indicate his intention of ending this topic!

Our Lord had, up to now, described all this, with a view to explain the glory and nature of “Jnana” (knowledge). The 7 types of philosophical truths explained

by our Lord pertain to the knower of Brahman only! Now, the Lord is concluding this subject. The result of these "teachings" is the manifestation of the knowledge of 'Brahman'! Mother Devahooti had asked the question on both, viz "the form and nature of Prakruti and Purusha" to our Lord, earlier! Our Lord spoke about the 7 types of truths, pertaining to "Jnana", as also the various kinds of 'Bhakthi' principles! All these spiritual systems are based on "actions" (Kriya) as their important ingredient! Our Lord had explained, based on the Vedas, the nature, quality and actions of the 'Purusha'! All others, describe the virtues and qualities of these principles. The system of "Bhakthi" explained by our Lord is based on "actions", and the results of each of these are also separate in nature!

Both of them viz. the path of 'Jnana' and 'Bhakthi' confer the same results only — as per the following verse.

ज्ञानयोगश्च मन्निष्ठो नैर्गुण्यो भक्तिलक्षणः।

द्वयोरप्येक एवार्थो भगवच्छब्दलक्षणः॥३२॥

VERSE 32 Meaning: "Oh divine mother! The Yoga of Jnana, which deals with the subject of Brahman, which is Nirguna — beyond the qualities — and the Yoga of "Bhakthi", which is consecrated for My sake (for loving Me), confer the same "result" only. This goal and result is called as "Bhagavaan" (our Lord Sri Purushothama)."

श्रीसुबोधिनी : ज्ञानयोगश्चेति। मन्निष्ठ इति षण्णां व्युदासः। नैर्गुण्यो भक्तिलक्षण इति निर्दुष्टो भक्तिमार्ग उक्तः। द्वयोरप्येकमेव फलम्, भक्त्याऽपि भगवान् प्राप्यते धर्मी मुख्येनाऽपि ज्ञानेन। अत एव भगवच्छब्देन लक्ष्यते भगवच्छब्दो वा लक्षणं यस्येति। अतः शास्त्रद्वयमेकं षडन्यान्यङ्गशास्त्राणीति सिद्धम् ॥३२॥

नन्वेको भगवान् कथमनेकविधानि शास्त्रणीत्याशङ्क्य दृष्टान्तेन स्पष्टयति—

SRI SUBODHINI: The word “fully devoted to Me” (Mannishtaha) has removed all the 6 defects. The words “quality free nature is the sign and attribute of Bhakthi” means, that in this path of true “Bhakthi”, there is no blemish or defect of any type! In this way, both the Jnana Yoga and Bhakthi Yoga confer the same result. Bhakthi also makes the devotee attain our Lord, as also the path of Jnana! Hence, both of them have our Lord as “Bhagavaan” only, as the goal! In other words, the word “Bhagavaan” symbolizes both the results attained through these two paths! THE GOAL IS SAME AND ONE I.E. OUR LORD, WHO IS CALLED AS BHAGAVAAN! This goal being one, makes us to conclude, that both these systems of thought are also one. All others are different.

A doubt arises here, that as our Lord is ONE only, how can the systems of thought and scriptures be ‘many’? Our Lord, through as example, makes “clear” this point.

यथेन्द्रियैः पृथग्द्वारैरर्थो बहुगुणाश्रयः।

एको नानेयते तद्वद्भगवान् शास्त्रवर्त्मभिः॥३३॥

VERSE 33 Meaning: “Like the qualities of form, taste, odor etc. have their basis and refuge in one “object” only, and this “object”, through the different senses, is experienced in different ways, in the same way, the various paths, as described in several different scriptures and systems, enable the devotee to experience ONE LORD ONLY, although in different ways!”

श्रीसुबोधिनी : यथेन्द्रियैरिति। यथा रूपरसगन्धस्पर्शवत् द्रव्यं सर्वैरेन्द्रियैः पृथक् पृथक् प्रतीयते। चक्षू रूपपुरस्कारेण पदार्थं गृह्णाति, रसना रसपुरस्कारेण, घ्राणं गन्धपुरस्कारेणेत्यादि। एवमनेकधर्मयुक्तो भगवान्

तद्धर्मपुरस्कारेण प्रतिपाद्यत इति सर्वेषां शास्त्राणामेक एव भगवान्
तत्तद्धर्ममुख्यतया नाना ईयते ॥३३॥

किञ्च, सर्वैरेव साधनैरक एव प्राप्यत इत्याह—क्रिययेत्यादित्रिभिः—

SRI SUBODHINI: Like form, taste, odor, touch etc. pertaining to one object are experienced through the different “senses” as different and separate! The eyes will see only form in an important way! The tongue will experience taste only; the nose will grasp only “odor”. In the same way, our Lord has several virtues and qualities and various systems of philosophy and scriptures also speak of our ONE LORD only — but in different ways, giving importance to their own system of thought! But, the experiencing of our Lord, with His grace, will be appropriate to their systems and the way, through which, they have worshipped our Lord. Ultimately, we should realize that our Lord only has become everything!

Through the next 3 verses, OUR LORD SAYS THAT, THROUGH ALL TYPES OF SPIRITUAL PRACTICES, ONLY OUR LORD IS ATTAINED (I.E. ONE LORD).

क्रियया क्रतुभिर्दानैस्तपःस्वाध्यायमर्शनैः।

आत्मेमन्द्रियजनयेनाऽपि संन्यासेन च कर्मणाम्॥३४॥

योगेन विविधाङ्गेन भक्तियोगेन चैव हि।

धर्मेणोभयचिह्नेन यः प्रवृत्तिनिवृत्तिमान्॥३५॥

आत्मतत्त्वावबोधेन वैराग्येण दृढेन च।

ईयते भगवानेभिः सगुणो निर्गुणः स्वदृक्॥३६॥

VERSES 34, 35 and 36 Meaning: “All types of ways and means of spiritual practices such as (1) various types of actions (Karma), (2) sacrifices (Yagna), (3)

charity (Daana), (4) penance (Tapas), (5) study of the Vedas (Veda Adhyayan), (6) contemplation on the meanings and purport of the Vedas (VedaVichaar), (7) control and conquest over mind and senses (Samyama), (8) renunciation of all "actions" (Karma Thyaaga), (9) practicing various types of Yoga (Yoga Saadhana), (10) being devoted to our Lord (Bhakthi Yoga), (11) practicing "desireful" actions with the "goals" in view (Sakaama Pravruithi), (12) practicing selfless and "desireless" actions (Nishkaama Nivruthi), (13) the knowledge about the "Aatma" principle, (14) firm detachment (Vairaagyam). — Through all these ways (Saadhana), a devotee is enabled to attain our Lord, who is self brilliant, either His form with qualities (Saguna) or the form, which is beyond all the qualities (Nirguna)!"

श्रीसुबोधिनी : क्रियया स्नानादिस्मार्तक्रियया, ऋतुभिर्यज्ञैः, दानैस्तुलापुरुषादिभिः, तपः, स्वाध्यायो वेदाध्ययनम्, अवमर्शो विचारो मीमांसा। आत्मान्तःकरणमिन्द्रियाणि च तेषां जयः। सन्यासः अहंमेत्यादिसर्वपरित्यागः। कर्मणामित्यावश्यकत्वज्ञापकम्। विविधाङ्गो योगः षडङ्गोऽष्टाङ्ग इत्यादि। भक्तियोगोऽप्यनेकविधः। धर्मो यो विधीयते वैराग्यरागोपाधिभेदेन द्विविधः, अतस्तयोर्भेदमाह—यः प्रवृत्तिनिवृत्तिमानिति। आत्मतत्त्वावबोधः साङ्ख्यम्। दृढेन वैराग्येणेति विरक्तिशास्त्रम्। एवं सर्वैरेव साधनैरेक एव भगवान् पृथक् पृथगीयते। ननु सोपाधीनां गुणप्राप्तिः निरुपाधीनां चाऽऽत्मप्राप्तिरिति कथमेकफलमित्याशङ्क्याऽऽह—स एव सगुणो निर्गुणः स्वदृगात्मा चेत्यर्थः ॥ ३४ ॥ ३५ ॥ ३६ ॥

एवमेकं फलमुपपाद्य, उक्तानां भक्तिभेदानां सगुणनिर्गुणभेदप्रतिपादनार्थं चातुर्विध्यमाह—

SRI SUBODHINI: "Actions" (Kriya) means taking bath etc. Through the performance of sacrifices, giving charity (Tula charity etc.), through penance, study of the

Vedas and also contemplation on the inner purport of the Vedas! The devotee conquers his inner mind and the senses and also crosses over the evil defects of "Ahamta" (ego) and 'Mamata' (mine) i.e. he takes total "Sannyasa"! He gives up the performance of even the "needed" actions and also practices Yoga with the 8 or 6 parts (Anga). He practices the various kinds of Bhakhti Yoga, through which, both the types of actions viz. those with attachment to desire and the other without desires are done! (Nivruthi and Pravruthi) Knowledge of the "Aatma" is based on the Saankhya system. He has also in him very firm detachment!

All the above spiritual ways enable the votary and devotee to only realize ONE LORD, although in different ways/experiences! A doubt may arise here. Those devotees with the burden of qualities etc. attain the Lord with attributes, and those, who have crossed all these "burdens" (Upaadhi) attain the "Aatma", which is beyond all the qualities. In this way, how can we say, that everyone attains only ONE GOAL AND RESULT? Answering this, it is said, that OUR LORD IS WITH AND WITHOUT QUALITIES AND ATTRIBUTES. HE IS ALSO THE WITNESSING AATMA!- WHO SEES EVERYTHING BY HIMSELF!

In this way, after explaining the ONE RESULT ONLY i.e. OUR LORD ONLY IS ATTAINED BY EVERYONE, our Lord now explains the important 4 divisions of Bhakhti Yoga from the point of view of worshipping our Lord with attributes (Saguna) and without attributes (Nirguna).

प्रावोचं भक्तियोगस्य स्वरूपं ते चतुर्विधम्।

कालस्य चाऽव्यक्तगतेर्योऽन्तर्धावति जन्तुषु॥३७॥

VERSE 37 Meaning: "Beloved mother! The "Bhakthi Yoga" is of 4 types viz. Satwik, Rajasik, Tamasik and Nirguna – beyond the first 3 attributes! The cause for the birth and other changes, which occur to the 'Jeevas', is the factor of "time" (Kaala), whose course or movement cannot be understood at all! I have already explained to you, the nature and form of this factor of "time" earlier!"

श्रीसुबोधिनी : प्रावोचमिति। भेदः पारमार्थिक इति शास्त्रं पुरस्कृत्य त्रिविधो भक्तियोग उक्तः। ते च साम्प्रतं विष्णुस्वाम्यनुसारिणः, तत्त्ववादिनः, रामानुजाश्चेति तमोरजःसत्त्वैर्भिन्नाः। अस्मत्प्रतिपादितश्च नैर्गुण्यः। एवं चतुर्विधोऽपि भगवता प्रतिपादितः "अभिसन्धाय यो हिंसाम्" इत्यादिभिः वैराग्यार्थं कालस्याप्यव्यक्तगतेः स्वरूपमुक्तम्। अव्यक्ततायां हेतुः—योऽन्तर्धावति जन्तुष्विति ॥३७॥

तस्य वैराग्यशेषत्वप्रतिपादनायाऽऽह—

SRI SUBODHINI: The differences in the three types of "Bhakthi" are real, and our Lord had told about this, basing Himself on the scriptures and the systems. In this way, He had explained the three types of Bhakthi Yoga! These three types of Bhakthi Yoga have been accepted by both Sri Vishnu Swami and Sri Ramanuja i.e. three divisions of Satwik, Rajasik and Tamasik Yoga of Bhakthi are there. Our Sri Mahaprabhuji says here, that he has accepted the Bhakthi of the "Nirguna" type as the highest! In this way, 4 types of "Bhakthi" have been described by our Lord!

Through the reference to the factor of "time" (Kaala), our Lord desired, that the devotee should also have the virtue of "detachment", as no one is able to realize the ways of "time"! This factor of "time" is "unseeable"

— as it, staying inside the “Jeevas”, undertakes to do the actions pertaining to births, deaths etc.

This factor of “time” is the cause, as also a “part” of detachment. Hence, He says the following.

जीवस्य संसृतीर्बह्वीरविद्याकर्मनिर्मिताः।

यास्वनुप्रविशन्नात्मा न वेद गतिमात्मनः॥३८॥

VERSE 38 Meaning: “Oh divine mother! Caused by actions done in ignorance, the “Jeeva” undergoes several births and deaths (Gati). On going into all these, the “Jeeva” is unable to know it’s real divine “Aatmik” nature.”

श्रीसुबोधिनी : जीवस्येति। त्रिविधा गतयो जीवस्योक्ताः, प्रत्येकं बहुविधाः, अविद्याकर्मनिर्मिता इति। सर्वा एव अज्ञानोपाधिकर्मनिर्मिता प्रावोचमितिसम्बन्धः। तासां कथनस्य प्रयोजनमाह—यास्वनुप्रविशन्ति। यासु गतिषु कर्मणा स्वयमनुप्रविशन्नात्मनो गतिं न वेद। अत एव तत्प्रवेशाभाव एवाऽऽत्मगतिर्भवतीति निषेधार्थमुक्तमित्यर्थः॥३८॥

एवं सर्वमेव सिद्धान्तमुक्त्वा, इयं सर्गलीलेति, अस्या वक्तारो भविष्यन्तीति येष्वेतद्वक्तव्यं येषु च न वक्तव्यम्, तानुभयान् भेदेन निर्दिशति नैतत् खलायेति चतुर्थिः—द्वाभ्यां निषेधमाह—

SRI SUBODHINI: The “Jeeva” passes through three types of “fate” (course — Gati). Among these, the “course” of it’s travail, as a result of actions, based on ignorance (Avidhya) is of many kinds. The “Jeeva” has the burden of “ignorance”. The Lord had already explained this before. The “Jeeva”, due to it’s actions, enters into several “bodies” — but does not realize or understand the course or Gati, directed and controlled by the factor of “time”! Hence, the “Jeeva” can attain the knowledge of his divine “Aatmik” nature only by not going through this “course” (travail or “Gati” of births

and deaths). Our Lord has told this vital point, so that a wise "Jeeva" will opt out of this course! i.e. not enter into it!

In this way, our Lord has explained all the principles and truths about this Universe etc. He now says, that all this is His Leela of creation only. Through the following 4 verses, He says, that the speaker of this treatise should be careful to choose those, to whom he can speak about this, and those, who he should avoid to speak, about this "Leela" of our Lord.

नैतत् खलायोपदिशेन्नाविनीताय कर्हिचित्।

न स्तब्धाय न भिन्नाय नैव धर्मध्वजाय च॥३९॥

न लोलुपायोपदिशेन् गृहारूढचेतसे।

नाभक्ताय च मे जातु न मद्भक्तद्विषामपि॥४०॥

श्रद्धधानाय भक्ताय विनीतायाऽनसूयवे।

भूतेषु कृतमैत्राय शुश्रूषाभिरताय च॥४१॥

बहिर्जाताविरागाय शान्तचित्ताय दीयताम्।

निर्मत्सराय शुचये यस्याऽहं प्रेयसां प्रियः॥४२॥

VERSES 39, 40, 41 and 42 Meaning: "Oh dear mother! I have given you these instructions on Jnana and this "Jnana" should not be told to those persons, who are wicked, sinful, proud of bad conduct and hypocrisy! He, who is attached to objects and its pleasures, who is deeply attached to his home, who is not My devotee at all, who hates My devotees — for these persons also, these instructions of Mine, should never be revealed!"

"He, who is intensely compassionate, very eager with sincere interest, a devotee, humble, who does not hate anyone, who keeps abiding friendship for every

being, who is deeply committed to serve his Guru; unattached to all types of external objects/pleasures; of a peaceful mind, devoid of envy and enmity, having a pure and sacred mind and **CONSIDERS ME, AS HIS MOST HIGHEST BELOVED – TO THIS DEVOTEE, THESE INSTRUCTIONS SHOULD BE TOLD!**”

श्रीसुबोधिनी : खलः सूचकः परमर्मभेदी राजसभासु प्रसिद्धः। अनुरोधात् तस्योपदेशः प्राप्नोति। अविनीतः स्तब्धः श्रद्धारहितः स्पष्टः। भित्तो मतान्तरैः। धर्मध्वजः पाखण्डी। लोलुप इन्द्रियविषयेष्वतिचपलः। गृहेष्वारूढं चित्तं यस्य सर्वथा गृहस्थः, मम चाऽभक्तः, मम भक्तानां सर्वेषामेव वा द्वेषी। एवं नवविधा अवक्तव्या निरूपिताः। एकादशविधाश्च वक्तव्याः, अन्ये मध्यमाः। श्रवणे परमश्रद्धावान्। भक्तो भगवतः। विनीतो वक्तिरि। सर्वत्र च असूयारहितश्च। तथा सर्वप्राणिषु कृता मैत्री येन। शुश्रूषायामभितो रतिर्यस्य। बाह्येष्वर्थेषु जातो विरागो यस्य। शान्तं च चित्तं यस्य। मात्सर्यरहितो निर्मत्सरः। शुचिर्यः पापादिना नाभिभूतः। अथवा शुचय इति सर्वत्र विशेषणं पूर्वोक्तनवविधस्यापि। यस्य चाऽहं प्रेयसामपि प्रियः तस्मै सर्वथा वक्तव्यम्। सर्वगुणदोषविचाराभावेनेति पृथगुक्तम् ॥ ३९ ॥ ४० ॥ ४१ ॥ ४२ ॥

एवं कथने श्रोतृगुणदोषानुक्त्वा, श्रोतुर्वक्तुश्च फलमाह—

SRI SUBODHINI: An ideal devotee of our Lord does not hurt anyone's heart! But these types of persons are seen in the royal assembly! On being asked, these persons can also be given our Lord's instructions! A proud person, without sincere interest, should also be avoided. The one, who sees always divisions, in other faiths, a hypocrite, the one, who is deeply committed to sensual pleasures (Lolupa), who is deeply committed to his home only; and who is not devoted to our Lord and who hates the devotees of our Lord, or he hates everyone; In this way, the Lord said “please do not give these instructions to such persons”!

Our Lord speaks of 11 types of persons, to whom these instructions can be given. All others, between the 9 and 11 types, now being explained are in the "middle"! The Lord now speaks of the 11 types of persons, to whom these instructions should be given viz. Those who have deep interest in listening to our Lord's "Leelas"!; who is a devotee of our Lord; who is humble to his teacher and also everyone; who is bereft of envy and jealousy; who keeps sincere friendship with every being; in whose service, there is love and affection; who is unattached to every object and it's pleasures! He who is of a peaceful mind, who does not hate or fight; who is pure and sacred and not subdued by the burden of his sins i.e. sinless.

"TO WHOM, I AM HIS MOST LOVING BELOVED (PARAM PRIYA). PLEASE GIVE HIM THESE INSTRUCTIONS, IN EVERY WAY! OUR LORD HAS SEPARATELY TOLD ABOUT "MY DEVOTEE WHO REGARDS ME AS HIS HIGHEST BELOVED", TO REEMPHASIZE THE FACT THAT THIS DEVOTEE'S QUALITIES OR BLEMISH (OF ALL TYPES) NEED NOT BE THOUGHT OF AT ALL! — (AS I HAVE BECOME HIS MOST HIGHEST "BELOVED").

After speaking about the blemish and virtues of the "hearers", our Lord speaks about the 'result' (benefits) which will accrue to the sincere speakers and hearers of these instructions, through the following verse.

य इदं श्रृणुयादम्ब! श्रद्धया पुरुष स्वदूक्।

यो वाऽभिधत्ते मच्चितः स ह्येति पदवीं च मे॥४३॥

VERSE 43 Meaning: "Oh my mother! If the devotee, after having put his mind in Me, with sincere intellect, listens or speaks about these instructions, even once (i.e.

for one time only), HE WILL ATTAIN MY HIGHEST HOLY ABODE!"

श्रीसुबोधिनी : य इदमिति। अम्बेति सम्बोधनं स्नेहसूचकम्। श्रवणे श्रद्धा मुख्यमङ्गम्। पुरुष इति यः पुरुष एव न तु स्त्रिया वञ्चनार्थं मायापुरुषः। स्वदृगित्यात्मदर्शी, अबहिर्मुख उक्तः। बहिर्मुखस्य वक्ष्यमाणं फलं न भवतीति वक्तुमिदं चेन्मच्चितः भगवत्प्रीत्यर्थमेव न धनाद्यर्थं कथयति। युक्तं ह्युभयोर्मत्पदवीगमम्। चकारात् कामितं च प्राप्नोतीति ॥४३॥

इति श्रीभागवतसुबोधिन्यां

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्बल्लभदीक्षितविरचितायां

तृतीयस्कन्धे द्वात्रिंशाध्यायविवरणम्।

SRI SUBODHINI: The addressal as "Oh mother!" (Amba) — indicates our Lord's love for His mother! In listening to our Lord's "Leelas" or instructions, the factor of sincere interest (Sraddha) is very important. 'Purusha' here means an ideal devotee, who is not just a "male", out to cheat women! He should be a devotee, who is eager to see his "Aatma" i.e. not externally oriented! If these instructions are given to a person, who is externally oriented, then, no beneficial result will ensue! The speaker also "should be one, who has merged his mind in Me"! HE SHOULD SPEAK ABOUT THESE INSTRUCTIONS, ONLY WITH THE GOAL OF "PLEASING" OUR LORD (I.E. NO OTHER "MOTIVE" IN HIS MIND). HE SHOULD NOT SEEK WEALTH ETC. THROUGH THIS! OUR LORD SAYS, NOW, THAT "BOTH THIS TYPE OF SPEAKER AND HEARER WILL ATTAIN MY ABODE ONLY"! The syllable "Cha" (and) indicates, that our Lord will fulfill also the desires, if any, of the devotee!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 32 of Canto

III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं-तृतीयस्कन्धं-त्रयस्त्रिंशोऽध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III,

CHAPTER 33

एवमष्टभिरध्यायैर्मताष्टकमुदीरितम्।

सर्वेषां तु फलं मुक्तिरतः साऽत्र निरूप्यते॥१॥

KAARIKA 1 Meaning: "In this way, through eight chapters, eight "principles" have been told by our Lord! The result of all these is the attainment of "liberation" only! Hence, in this 33rd chapter, the "liberation" (of mother Devahooti) is being described."

त्रयस्त्रिंशे तथाऽध्याये स्त्रिया मुक्तिरुदीर्यते।

सर्गस्तदवधिर्यस्माद्देवास्ते लीलयोद्गताः॥२॥

त्रयस्त्रिंशादिवधा लीला सर्गाख्या देवबान्धवी।

वसवश्च तथा रुद्रा एक इन्द्रप्रजापती॥३॥

आदित्याश्च यतः सत्त्वात्ते चतुर्दशधा मताः।

मुक्तिः प्रसादाद्भि भवेन्न शास्त्रैः साधनैरपि॥४॥

KAARIKAAS 2, 3 and 4 Meaning: "In this 33rd chapter, the "liberation" of mother Devahooti has been told. Because "origination" stops here itself. [Prakash: Mother Devahooti is the Primordial nature, (Prakruti) and

on the "liberation" of this "Prakruti", there will not be any more "creation". Nor the created ones will end! Here also, no more "creation" (as new) is seen, after mother Devahooti attains "liberation".] The reason is, that these celestials were created, as a "Leela", by the 33 Divine principles of creation, and this creation was done only to benefit everyone! This creation is of two kinds viz. (1) The "Vasus" and "Rudra" and (2) Indra, Prajapatis, and the sun. These celestials are "Satwik" and 14 in number. BUT WE SHOULD REMEMBER, THAT LIBERATION CAN TAKE PLACE, ONLY THROUGH THE GRACE OF OUR LORD, AND NOT THROUGH THE SCRIPTURES OR SPIRITUAL EFFORTS! (SAADHANA).

प्रसादश्च स्वतः प्रीते न सम्बन्धादिभिः क्वचित्।

अतः स्तोत्रं प्रसादश्च मुक्तिश्चापि फलं ततः॥५॥

KAARIKA 5 Meaning: "THE COMPASSION AND GRACE OF OUR LORD OCCURS, WHEN OUR LORD IS PLEASED AND HAPPY! THIS GRACE DOES NOT OCCUR AT ALL WITHOUT BEING RELATED TO HIM! Hence, reference has been made to the singing of "praise", and the conferment of "grace". The result of "liberation" takes place through our Lord's grace. This is being described here."

सर्गत्वख्यापनार्थाय वक्तुः स्थितिरुदीर्यते।

भगवत्त्वात्स्थितौ तस्य सर्वः सर्गः प्रतिष्ठितः॥६॥

KAARIKA 6 Meaning: "This deals with creation" – with a view to tell this, the speaker viz. our Lord Sri Kapiladeva's "status" is being told. As He was the Lord of the Universe (Bhagawaan), in Him (status), the entire Universe is seen as being present!"

शास्त्रार्थेऽवगते सम्यक् प्रसादे यत्नवान् भवेत्।

अतः प्रसादनार्थाय तस्या यत्न उदीर्यते॥७॥

KAARIKA 7 Meaning: “After realizing the “meanings” of the scriptures, a devotee should put efforts to make our Lord happy and pleased! To attain this, the efforts of mother Devahooti are also explained.”

मैत्रेय उवाच।

एवं निशम्य कपिलस्य वचो जनित्री-

सा कर्दमस्य दयिता किल देवहूतिः।

विस्त्रस्तमोहपटला तमभिप्रणम्य-

तुष्टाव तत्त्वविषयाङ्कितसिद्धिभूमिम्॥१॥

VERSE 1 Meaning: “Sage Maitreya said, “Oh Sri Vidurji! after listening to the holy words of our Lord Sri Kapiladeva, mother Devahooti, the chaste and beloved wife of Sage Kardama, experienced the removal of the curtain of her ‘infatuation’ (Moham)! She prostrated to our Lord Kapiladeva, who had instructed her, up to now, on the principles of the “Saankhya system”, and who is the “basis-foundation” of the highest “Jnana” (knowledge). She began to sing our Lord’s “praise”!”

श्रीसुबोधिनी : एवं निशम्येति। एवं पूर्वोक्तप्रकारेण सर्वसिद्धान्तरहस्यं वचो निशम्य तुष्टावेति सम्बन्धः। एवं शास्त्रार्थपरिज्ञाने तत्प्रसादव्यतिरेकेण शास्त्रज्ञानसाधनफलसिद्धयो न भवन्तीति तत्प्रसादः प्राप्तव्य इति बुद्धिः केन धर्मेण तस्या जाता इत्याकाङ्क्षायामाह—जनित्रीति। येन धर्मेण तादृशं पुत्रमुत्पादितवती। सेति प्रसिद्धा स्वधर्मस्तपसा च। भर्तृमुक्त्याऽपि स्वस्य कार्यं सिद्ध्यतीति ज्ञापयितुमाह—कर्दमस्य दयितेति। किलेति तस्या धर्मः प्रसिद्धः। देवहूतिरिति देवानां हूतिर्यस्मादिति योगेनाऽपि देवसान्निध्यम्। एवं पञ्चधा तस्या माहात्म्यमुक्तम्। किञ्च, शास्त्रफलमपि तस्या जातमित्याह—विस्त्रस्तमोहपटलेति। पुत्रादिषु यो मोहः तदेव पटलं ज्ञानाच्छादकं

तदधः पतितं यस्याः। अत एव तं पुत्रमप्यभिप्रणम्य, नमस्कारे मोहाभावो हेतुः, गुरुत्वात्। स्तोत्रे भगवानेव हेतुः; अतः स्तोत्रमनुचितमित्याशङ्क्य, भगवतो ज्ञानकलावतार इति साङ्ख्यप्रवर्तकत्वादुपपादयति— तत्त्वविषयाङ्कितसिद्धिभूमिमिति। तत्त्वलक्षणो यो विषयो वाच्योऽर्थः, तेनाङ्किता चिहिता या सिद्धिः साङ्ख्यशास्त्रम्, तत्त्वविषयेण चाङ्कितं यच्छास्त्रं तेन सिद्धं यज्ज्ञानं तस्य भूमिमाधारम्। पूर्वव्याख्याने प्रवर्तकं वा। तत्त्वविषयं वा ज्ञानं तत्त्वज्ञानं तेनाङ्किता या सिद्धिर्भगवतो ज्ञानकला, तस्या भूमिः ज्ञानकलावतार इत्यर्थः अतः स्तुत्यः ॥१॥

SRI SUBODHINI: After listening the holy words of the Lord, which contained the secret sacred meanings of the spiritual principles, mother Devahooti began to sing our Lord's "praise"! On attaining the knowledge of the spiritual scriptures, mother Devahooti felt, that she cannot achieve the due "results" of the true knowledge of the scriptures, putting the required effort (Saadhana) by herself. Hence, mother Devahooti realized, that she should attain the grace of our Lord. How and where did mother Devahooti get this "intellect"? It was due to her chaste character and purity, that our Lord was pleased to be born as her "son". Now, this very same purity, and saintly intellect enabled her to seek our Lord's grace!

The syllable "Saa" (she) denotes the glorious nature of her penance and devotion to her "duties" (virtues). She would be also helped now, through the "liberation" already attained by Sage Kardama! Her character and virtues were very famous i.e. "well known" (Kila). The meaning of the "name" of Devahooti, denotes the presence of all the celestial deities in her, at all times! In these 5 ways, her glory and greatness have been spoken here. She would attain the due "result" of the scriptures,

कथञ्चानाह तस्य प्रकः ज्ञानं तद् पुत्राह । तानिऽपि ज्ञानमिह ज्ञानं—ज्ञानमिह ज्ञानं

by way of getting over any “remnant” infatuation for her son etc. In other words, the curtain of infatuation is said here to have “fallen down”, (removed) and her ‘Jnana’ began to shine brilliantly!

Our Lord Kapiladeva was her Guru. Hence, though the Lord was her son, mother Devahooti prostrated to Him! This was caused by the absence of infatuation in her. She rendered our Lord’s “praise” as SHE HAD REALIZED, THAT OUR LORD WAS THE LORD OF THE UNIVERSE (BHAGAVAN) – I.E. MANIFESTATION AS “THE POWER OF JNANA” (KNOWLEDGE) AND THE INITIATOR OF THE “SAANKHYA” SYSTEM! She considered Him as the basis and founder of this system!

सर्वसिद्धान्तवक्तारं भक्तेर्विषयमेव च।

प्रसादे ह्यात्मदं देवं सप्तभिः स्तौति भास्करैः॥१॥

प्रत्यक्षाश्चर्यहेतूक्तिः जन्मादेः करणद्वहत्।

अवतारार्भतालीला मत्तो दारोरिवोदगतिः॥२॥

नाम्नः स्तुत्यादिमाहात्म्यं नाम्नश्च हि हरेर्महत्।

एवं तं भगवत्त्वेन स्तुत्वाऽन्ते नमनक्रिया॥३॥

हरौ कृत्यमिहैतावदतस्तुष्ट इतीर्यते। प्रथमं तव दर्शनं दुर्लभमित्याह—

KAARIKAAS 1, 2 and 3 Meaning: “On our Lord Kapiladeva becoming pleased — as He is the speaker of all the spiritual principles and of the glory of the path of “Bhakthi” — he is so generous, that he will confer his own “Aatma” to his Bhaktha (devotee). Hence, mother Devahooti sings our Lord’s “praise” in 7 verses. Through 2 verses, she speaks of the reason for the actual “surprise” witnessed by her! The 3rd verse, she speaks of our Lord’s status as “Brahman”, being the cause for the creation of this Universe! Through the 4th verse, she speaks of our

Lord's incarnation and the "Leelas" performed by Him, during His childhood! — like the manifestation of fire from the "Arani wood"! "In the same way, Oh Lord! You have manifested from me"! Mother Devahooti praises our Lord's "holy name", and the highest glory of our Lord's holy name. In this way, mother Devahooti praised our Lord, as being the form of the Lord of the Universe and in the end 'prostrated' to Him. Our Lord also got pleased with whatever was done by her! This is what is being told."

Mother Devahooti says in the first instance, "Your 'Darsan' itself is very rare to be attained — as per the following verse.

देवहूतिरुवाच।

अथाप्यजोऽन्तःसलिले शयानं भूतेन्द्रियार्थात्ममयं वपुस्ते।

गुणप्रवाहं सदशेषबीजं दध्यौ स्वयं यज्जठराब्जजातः॥२॥

VERSE 2 Meaning: "Mother Devahooti said,, "Oh Lord Kapiladeva! Lord Brahma had got originated from the lotus of your navel only! He had meditated on your holy form — as you were sleeping, on the waters of dissolution! Your holy form consisted of the 5 Primordial elements, senses, sound etc. all objects, mind and others! Your form was seen, by Lord Brahma, with the "flow" of all the qualities and virtues such as Satwa etc. — the divine form of the highest truth — being also the "seed" for both the "cause and task" of this created Universe! He meditated on your holy form only!"

श्रीसुबोधिनी : अथेति। यद्यप्यजो महान्, अथापि यद्वपुर्दध्यौ, न तु प्रत्यक्षतया दृष्टवान्। तस्य महत्त्वमाहजातोऽप्यजत्वं प्राप्तः। यज्जठराब्जजातः यस्य नारायणस्य जठराब्जजातः। माता तु भस्त्रा, पुत्रस्त्वात्मैव। पुत्रेण चेन्न दृष्टः कथमाविर्भावस्थानं द्रक्ष्यति, तच्छक्तेः सर्वस्याः कार्येण सह निर्गमात्।

किञ्च, शयानो भगवान् सर्वैरपि द्रष्टुं शक्यते, न तु यो जागर्ति। तत्रापि सलिले शयानः अनन्यस्पष्टतया उपलभ्यत इति। किञ्च, भूतेन्द्रियादिभिर्व्याप्तं स्पष्टमुलभ्यते, न तु तद्रहितम्। जगतामाधारभूतं च प्रत्यक्षं भवितुमर्हति, कारणं च प्रत्यक्षं भवति; अन्यथा कार्यमप्रत्यक्षं स्यात्। अन्तःसलिले सलिलमध्ये। भूतानि इन्द्रियाणि, अर्थास्तन्मात्राः, आत्मा अन्तःकरणं मनो बुद्धिरहङ्कारः चित्तमिति। एतैर्व्याप्तं 'भूतैर्यदा पञ्चभिरात्मसृष्टैः' इति वाक्यात्पुरुषशरीरं भौतिकं भवति तैर्व्याप्तं तन्मयम्। गुणानां प्रवाहो यस्मिन्। सत् व्यक्तमशेषस्याऽपि जगतो बीजम्, स्वयमजस्तु भगवानेव। एवमपि न दृष्टवान्, मया तु दृष्टमित्याश्चर्यम् ॥२॥

नन्विदं रूपमन्यदेव, न तु ब्रह्मरूपमित्याशङ्क्याऽऽह—

SRI SUBODHINI: The "unborn" (Aja — Sri Narayana) is the highest and Lord Brahma it is said, meditated on our Lord's "form", although he could not get the actual "Darsan" of our Lord! Lord Brahma had got originated from the lotus of the navel of our Lord Sri Narayana. Here, our Sri Mahaprabhuji says a most beautiful and significant point. When an ordinary "human" child is not able to "see" its originating place viz. the stomach of the mother, how can Lord Brahma hope to see his own originating place? It is also true, that everyone can see our Lord, while He is asleep — but not when He is awake? How can anyone "see" our Lord, when He is asleep inside "water"? Our Lord, moreover, was "all-pervasive" through the 5 elements and the senses etc. of the supernatural type (not the "human" type)! He is also the "basis" of the Universe. But when this "cause" for the Universe is not actually seeable, then how can anyone identify Him! — our Lord!? He was also in the middle of the waters of dissolution. Lord Brahma could not see such a holy form of our Lord — as our Lord, as the 'Purusha', had in Him, the

“pervasiveness” of the 5 elements, qualities of elements, the “Aatma”, the inner mind, mind, intellect, ego and memory etc.! The qualities and virtues were also present! He was seen as the “seed”, for the origin of this entire Universe! ONLY OUR LORD IS UNBORN! In spite of being like this, mother Devahooti says, “Lord Brahma could not see! Is it not surprising, that I am able to see You, Oh Lord!?” (This is due to our Lord’s grace only.)

“Is it, that this holy form of Sri Kapiladeva is not of Brahman and is of some one else?” This doubt is removed, through the following verse.

स एव विश्वस्य भवान् विधत्ते गुणप्रवाहेण विभक्तवीर्यः।
सर्गादानीहोऽवितथाभिसन्धिरात्मेश्वरोऽतर्क्यसहस्रशक्तिः॥३॥

VERSE 3 Meaning: “You, Oh Lord! are invested with the spirit of desirelessness, of truthful disposition and determination; the Lord of all ‘beings’ and the treasure house of countless limitless powers! You have, through the “flow” of your virtues and qualities, caused through your limitless “power”, created the forms of Lord Brahma and others, in endless ways and means (i.e. forms)! — You have, through these forms and divisions, created this Universe, and protect and destroy the same too!

श्रीसुबोधिनी : स एवेति। स एव भवान् यो ब्रह्मणा ध्यातः। यतो विश्वस्य सर्गादि विधत्ते। एतस्य जगत्कर्तृत्वं विश्वरूप इव तत्र दृश्यत इति तथोक्तम्। गुणानां प्रवाहेण अन्योन्यमेलनपरम्परया सृष्ट्यादौ करणेन विभक्तं वीर्यं यस्य। ब्रह्मादिरूपेषूपत्तिस्थितिप्रलयरूपं वीर्यं विभक्तमित्यर्थः। कर्तृत्वेऽपि लौकिकवन्न कर्तृत्वम्, किन्तु चिन्तामण्यादिवदित्याह—अनीह इति। न विद्यते इहा चेष्टा यस्य। ननु चिन्तामण्यादौ परेच्छा नियामिका, तथा भगवतोऽपि अन्येच्छया सृष्टिकरणे जडता स्यादत आह—अवितथाभिसन्धिरिति। अभिसन्धिरभिसन्धानमिच्छेति यावत्। स्वेच्छयैव करोतीत्यर्थः। ननु तर्हि

निमित्तं स्यादत आह—आत्मेति। सर्वस्य जगतः आत्मा स्वरूपं समवायिकारणमिति यावत्। नन्वेकस्य कथं द्विरूपता समावायित्वं निमित्तत्वं चेति तत्राऽऽह—ईश्वर इति। सर्वं कर्तुं समर्थो हीश्वरः। नन्वीश्वरोऽपि लोके युक्तिसिद्धमेव करोति, न तु युक्तिबाधितमित्याशङ्क्य युक्तिमाह—अतर्क्यसहस्रशक्तिरिति। अतर्क्याः सहस्रं शक्तयो यस्य। अत एकमाश्चर्यं समर्थितम्॥३॥

द्वितीयमाश्चर्यमाह—

SRI SUBODHINI: “You are the very same Lord, who was “meditated” upon by Lord Brahma! Through You only, the creation of this Universe has been made! You only, Oh Lord! by mixing the spiritual principles and your energy, have created this vast Universe, with various parts/divisions, such as Lord Brahma, Lord Vishnu and Lord Siva — to attend to the tasks of creation, preservation and destruction of this Universe! Though You are the “doer”, You are not to be known, as the “doer” of the “human” type. Though You are “action free”, it is You, who is the actual “doer”!

A doubt arises here. The divine wish fulfilling gem of “Chintamani” fulfills the desires of others, and does not have a “desire” of it’s own! Is our Lord also like this? i.e. He creates etc. this Universe, through the desire of someone else? Is He only a “gross” object, like this gem? Answering this doubt, it is said, that OUR LORD DOES EVERYTHING THROUGH HIS WILL AND DESIRE ONLY AND NOT THROUGH THE INSPIRATION OF SOMEONE ELSE! Due o this, is our Lord only a “cause” for the creation etc. of this Universe? Answering this, it is said, that our Lord is the ‘Aatma’ of everyone! He is the “Aatma” of the entire Universe

too! It is He, who has become this Universe! He is the "common cause" for everything!

IN THIS WAY, OUR LORD, WHO IS "ONE", IS THE "COMMON CAUSE" FOR EVERYTHING! – AS HE IS THE "ISHWARA" – THE LORD OF THE UNIVERSE! HE IS OMNIPOTENT – CAPABLE OF DOING EVERYTHING! MOREOVER, HE HAS, IN HIM, COUNTLESS AND LIMITLESS POWERS, WHICH WE CANOT EVEN IMAGINE! At best, we can only attain "wonder", at His omnipotence and omnipresence!

Mother Devahooti, speaks of the other "wonderful" factor.

स त्वं भृतो मे जठरेण नाथ! कथं नु यस्योदर एतदासीत्।
विश्वं युगान्ते वटपत्र एकः शेते स्म मायाशिशुरङ्घ्रिपानः॥४॥

VERSE 4 Meaning: "Oh Lord! This is indeed a wonderful thing, that in your stomach, on the onset of the "time" of dissolution of this Universe, this entire Universe, merges back into it (your stomach)! On the ending of all "aeons" (Yugas), You Oh Lord!, take the form of a young child, through the power of your Maya, and begin to taste your own toe! You, at this time, rest and sleep, on the leaf of a peepul tree! Is it not surprising and wonderful, that through your grace, I was able to hold You, the Lord of this Universe, in my stomach? (as my son!)"

श्रीसुबोधिनी : स त्वं भृत इति। स एव त्वं चतुर्दशलोकात्मा मे मम जठरेण कथं भृतो धृतः। नन्वस्मादेव हेतोर्नाहं स इति चेत्तत्राऽऽह-नाथेति। हे नाथ स्वामिन् न ह्यन्यः स्वामी भवितुमर्हति। नन्वहं तवोदरे तदा सूक्ष्म एव स्थित इति चेत्तत्राऽह-कथं नु यस्योदर एतदासीति। तदेव भगवद्रूपं यद्विश्वाधारम्; गर्भस्थितिदशायां यदि

विश्वाधारता न स्यात्, ब्रह्मत्वमपि न स्यादिति तदानीमपि विश्वाधारता वक्तव्या। तत्कथं जातमित्याश्चर्यम्। एतदिति ब्रह्माण्डरूपं स्थूलं प्रदर्शितम्। ननु 'परस्परविरोधे एकं त्याज्यम्' इति न्यायेन गर्भस्थितेर्दृष्टत्वात् जगदाधारत्वं नास्तीति मन्तव्यमिति चेत् युगान्ते वटपत्रे एक एव मायाशिशुर्भूत्वा अङ्घ्रिपानः अङ्गुष्ठं पिबन् यः शेते, स भवानिति। यथा तदा बाल्यम्, जगदाधारत्वं चोभयमविरुद्धम्, तथोदरेऽपीतिभावः ॥४॥

नन्वेतत्सर्वं सच्चिदानन्दरूपे, ब्रह्मणि, न तु देहभाजि मयीत्याशङ्क्याऽऽ-

SRI SUBODHINI: "You Oh Lord! is the ONE, who is the "Aatma" of the 14 worlds! How was I able to hold You, in my stomach? Mother Devahooti says, "Oh master and Lord!" (Naatha). As there is no other "master or Lord" (Swami) than our Lord Himself. She says further, "Oh Lord! You are the very same Lord, who was in my stomach, (not in a subtle form only), but as the basis of this creation! This was ensured by You, to prove, that You are the highest Brahman only! In this way, You, always continued to remain as the basis of this Universe! The wonder of wonder is that, though You are the basis of this entire Universe, You deemed it fit to stay in my womb (stomach)! You, Oh Lord! at the end of all the "aeons", become the only child to sleep and stay in one leaf of the peepul tree — all created through the power of Maya — and taste the toe of your holy feet! You are this Lord of the Universe, doing all these wonderful "Leelas"! At this time, You were both a child, and also the "basis" of this Universe — though both of them are factors, which are opposing to each other. — In the same way, You stayed in my stomach, while, being at the same time, the "basis" of creation!" (opposing "factors" here also).

The Lord may reply, "Oh mother! Whatever you

have told, may be present in "Brahman" with the qualities of "Sat — Chit — Aananda". Due to this, I would not have these qualities, as I am having a body!" With this in view, mother Devahooti speaks, as follows.

त्वं देहतन्त्रः प्रशमाय पाप्मनां निदेशभाजां च विभो! विभूतये।
यथावतारास्तव सूकरादयस्तथाऽयमप्यात्मपथोपलब्धये॥५॥

VERSE 5 Meaning: "Oh Lord! (Vibho) You have taken up this "form", for the sake of vanquishing the "sinners", and conferring welfare and auspicious benefits on your devotees! In this way, You have taken various incarnations, such as the great boar (Varaaha). In the same way, You have taken this incarnation as Lord Sri Kapiladeva, for the sake of showing the path of Jnana to those, who are eager to attain "liberation"!"

श्रीसुबोधिनी : त्वं देहतन्त्र इति। एतदपि मुख्यसिद्धान्तानवगमात् गृहीतलीलाविग्रह इति लोकदृष्टिः, पुराणवाक्यानि च पाप्मनां प्रशमाय, आज्ञाकारिणां विभूतये च, त्वं देहतन्त्रः देहपरिकरः स्वीकृतमूर्तिः, देहाधीन इति वा प्रतीत्या। विभो इति सम्बोधनं प्रकृतोपयोगिसामर्थ्यबोधनाय। अनेन स्वेच्छया देहतन्त्रत्वमित्युक्तम्। तच्च स्वतन्त्रस्य परतन्त्रता न युक्तेत्याशङ्क्याऽऽह—यथावतारा इति। यथा सूकरादयः क्रियावतारास्तद्व्यतिरेकेण क्रिया नोपपद्यत इति, तथैवमवतारव्यतिरेकेण ज्ञानमपि न सम्भवतीति आत्मपथोपलब्धये आत्ममार्गसिद्धये ज्ञानाय अयमवतार इत्याह—तथाऽयमिति। अनेनाऽस्यावतारस्य प्रयोजनद्वयमुक्तम्। सदृक्षाऽधर्मानाश इतिसामान्यम्, आत्ममार्गभूतज्ञानार्थमिति विशेषप्रयोजनम् ॥५॥

एवं श्लोकद्वयेन द्वितीयमप्याश्चर्यं स्थापयित्वा, रूपे आश्चर्यद्वयं प्रतिपाद्य, नाम्न्याश्चर्यद्वयमाह—यन्नामधेयेति द्वाभ्याम्—

SRI SUBODHINI: "People, who lack the knowledge of the important spiritual principles about You, say that You have assumed a "body". In fact, You have taken

this body only as a 'Leela'. In the "Puraanas", it is said, that You have taken the body, for the sake of vanquishing the sinners, and also for conferring auspicious progress and benefits to your Bhakthas! You have taken up this "body", as per your will and desire only! You show to everyone, as though, You are under it's control! But, in reality, You are always free! "VIBHO" – this addressal reemphasizes our Lord's capacity and powers. He, out of His will only, shows to everyone, as though He is under the control of His "body"! But as He cannot come under the control of anything, it is said, here, that the Lord had taken the incarnation, even as a "boar" (Varaaha) – as without incarnations, the Lord cannot undertake to do actions! In the same way, without taking the present incarnation of "Jnana", as Shri Kapiladeva,, He cannot teach to everyone, the "Jnana" of "Saankhya" system. Hence, for the sake of this path of "Aatma" (Jnana), our Lord had taken this incarnation. There are two main "purposes" for this incarnation. (1) Protection of the good persons and (2) destruction of non-righteousness (Adharma). The special "result or goal" of this particular incarnation of our Lord, is to teach everyone the path of "Aatma" and "Jnana"!

In this way, mother Devahooti spoke about the second "wonder", in two verses, about the nature of our Lord, as the 'basis' of this Universe, and His "stay" in her stomach (being the first wonder). She now speaks about the "two wonders" of the holy name of our Lord, in two verses.

यन्नामधेयश्रवणानुकीर्तनाद्यत्प्रह्वणाद्यत्स्मरणादपि क्वचित्।

श्वादोऽपि सद्यः सवनाय कल्पते कुतः पुनस्ते भगवन्नु दर्शनात्॥६॥

VERSE 6 Meaning: "Oh Lord! By chanting or

hearing your holy name, or by prostrating to You, sometimes, even by forgetting (or by mistake!) or otherwise or even remembering You, accidentally — even with these only (faint and “once in a while” remembrance), a lowest graded ignorant person, who lives by eating the flesh of the dogs, attains the status of a respectable and worship-worthy Brahmin, who has done the “Soma” fire sacrifices! When this is so, what is there to say more about the exalted and total fulfillment of those, who have had your holy “Darsan”?”

श्रीसुबोधिनी : नामश्रवणादर्धर्मस्य धर्मद्वारा नाममाहात्म्यं साक्षान्नाम्नश्च। तत्र प्रथममाह—यस्य भगवतो नामधेयस्य गुरोः सकाशाच्छ्रवणानन्तरं यदनुकीर्तनम्, तेन श्लाघोऽपि चाण्डालोऽपि सद्यः सवनाय सोमाभिषवयोग्यत्वाय सद्यस्तस्मिन्नेव जन्मनि अवकल्पते। कुतः पुनस्तव दर्शनात्, सोमाभिषवयोग्यो भवतीति किं वक्तव्यमित्यर्थः। श्रवणानन्तरं कीर्तनकथनाद्वैष्णवदीक्षया मन्त्रोपदेशपर इति केचत्। सद्यः सवनायेति ‘सर्वमेधे वायवे चाण्डालम्’ इति वाक्यात्, पर्यग्निकरणपर्यन्तं तद्योग्यत्वमित्यपरे। वस्तुतस्तत्स्वार्थरूपं माहात्म्यमेव लौकिकोपपत्त्या चेत्सिद्ध्येत्, आश्चर्यमेव न भवेत्। अधर्मसंस्कृतभूतविशेषैर्हि चाण्डालादि-शरीमारभ्यते; सर्वोत्कृष्टधर्मसंस्कृतभूतविशेषैस्तु ब्राह्मणशरीरम्। भगवन्नाम्ना दीक्षया प्राप्तेन वा सर्वान् दोषानौत्पत्तिकान् परिहृत्य, तान्येव भूतानि उत्कृष्टसंस्कारेण संस्कृतानि क्रियन्त इति नाम्नो युक्तमेव माहात्म्यम्। अनेन सर्वदोषनाशनपूर्वकसर्वगुणोपपादकत्वं नाम्न उक्तम्। श्रवणयोग्येनानुकीर्तनेन वा। श्रवणेन दोषनिवृत्तिः कीर्तनेन गुणाधानमिति वा। नन्वेतदत्याश्चर्यमुच्यत इत्याशङ्क्य कैमुतिकन्यायेन तदुपपादयत—यत्प्रह्णाद्यतस्मरणादिति। प्रह्णो नम्रीभावो नमनमिति यावत्। नम्रीभावस्या-ऽऽख्यानमप्रसिद्धम्; स्मरणस्य तु वाल्मीकेः; स हि चाण्डाल एव मार्गघातकः, ऋषेरुपदेशात्पूर्वं महर्षिभावनां कृत्वा पश्चाद्गामस्मरणेन तस्मिन्नेव जन्मनि वाल्मीकिर्जात इति न किञ्चिदनुपपन्नम्। अत एव क्वचिदित्युक्तम्। यत्र नाम रूपं वा स्वसामर्थ्यं प्रकटयति, तत्रैवमेवेत्यतिप्रसक्तिरपि निवारिता।

श्वादश्चाण्डालानामधमः। उत्कृष्टस्योत्तमत्वे कः सन्देह इत्यपिशब्दार्थः। ते दर्शनात् सवनाय पुनः कुतः कल्पते, पूर्वमेव जातत्वादित्यन-
काराध्याहारपक्षेऽर्थः। अथवा कुत इति किमित्यर्थे अव्ययम्; किं
पुनर्भगवद्दर्शनात्सवनाय कल्पत इति वक्तव्यमित्यर्थात्। एवं पर्यवसानवृत्त्या
नामश्रवणादेर्माहात्म्यमुक्तम् ॥६॥

साक्षान्नाम्नो माहात्म्यं प्रतिपादयन्, प्रह्लादवत् भगवत्सृष्टिमध्यत्वात्
ब्राह्मणापेक्षया श्वपचो महानिति वदन् तत्र युक्तिमाह—

SRI SUBODHINI: Mother Devahooti speaks of the glory of the holy name of our Lord. The holy names of our Lord are usually “heard”, from our Guru and then chanted/sung! Through this chanting, even a lowest category of person, living by eating the flesh of dogs, attains very quickly the high status of being respected and worship-worthy, like a Brahmin, who has done the ‘Soma’ fire sacrifice! The word “Sadhyaha” means “in this birth” only! “Now, Oh Lord! what will be the most exalted benefit, when I have been blessed with your “Darsan” itself?”

Some commentators have stated, that a devotee should chant/sing the holy names of our Lord, only after due “initiation” from his Guru, and not before the actual “Vaishnavite initiation”. This view is expressed by the followers of “Vaishnava Tanthraas”. But, in the 16th division of “Vijnanopanishad”, it has been stated that, “when the entire earth is deserving to be initiated with the holy name of our Lord, why we have to hesitate to initiate a devotee, who has come to get initiated into this holy name of our Lord?”

Through the chanting of our Lord’s holy names, the defects and blemish of the “origination” of the body of a “Chaandala” (lowest category person) gets removed and

the 5 Primordial elements get purified. This glory of our Lord's holy name is well known and appropriate. In other words, the chanting of our Lord's holy name, removes all defects, and originates noble divine virtues in a devotee. The chanting of our Lord's holy names should be done, in such a way, that others are able to "hear" them! Alternately, it is said, that by "listening" (Sravanam) of the holy names of our Lord, the defects and sins of a devotee, get destroyed and auspicious qualities (Gunas) get originated, in him! This is the highest wonder of the glory of our Lord's holy names!

Not only this. By prostrating to our Lord, and even by remembering Him also, a devotee is able to get freed of all his defects/sins and attain the noblest of all auspicious virtues! Sage Vaalmiki is an ideal example for those, who had attained the highest benefits, through "remembrance" of our Lord's holy names! He was a "Chaandala" living in a "jungle". Through the "advice" of the sage, he began to remember our Lord Sri Raama and attained, in the same birth, the status of being Sage Vaalmiki! In this way, the mere "remembrance" of our Lord is enough to bless a devotee to attain the highest status! (Kwachit) i.e. even by remembering "sometimes" only (accidentally too), the devotee is blessed by our Lord! Our Lord ensures the presence and manifestation of the potency and power of His holy name and form, for a devotee, whom He desires to "bless"!

The person, who lives through the flesh of dogs, is considered, as more low-graded than even a "Chaandala". When such a person can attain the status of being the "best", then, "higher-graded" persons, will certainly attain this 'status', without any difficulty! There is no "doubt" on this! (Api) Through the holy names, all types

of lowest category persons also attain the high status of “Somayaaji” Brahmins! The purport of this reference is to reemphasize the glory of the chanting, hearing and singing of the holy names of our Lord!

While actually speaking about the glory of our Lord's holy names, by living like the highest devotee Sri Prahlada, in the midst of this world, it is said, that even a “Chaandala” is greater than a “Brahmin” — as per the following verse!

अहो बत श्वपचोऽतो गरीयान् यज्जिह्वाग्रे वर्तते नाम तुभ्यम्।
तेपुस्तपस्ते जुहुवुः सस्नुरार्या ब्रह्माऽनूचुर्नाम गृणन्ति ये ते॥७॥

VERSE 7 Meaning: “Oh! This “Chaandala” is greater than this person! (Brahmin) — ‘as in the tip of his tongue, your holy name is always present. Those highly blessed devotees always chant your holy names, and in this way, they are deemed to have completed the performance of all types of religious and spiritual duties viz. penance, sacrifices, taking bath in holy pilgrim centers, leading a life of exemplary conduct and character, while protecting and observing all the rules of good conduct, and the study of the Vedas!’”

श्रीसुबोधिनी : अहो बतेति। न च वक्तव्यं ब्राह्मणाच्छ्वपचः कथं महानिति, न ब्रूमो वयं जात्या, स्वाचारेण, कर्मणा वा, श्वपचो महानिति; किन्तु हेत्वन्तरेणैव स माहन्। तदाह—श्वपचोऽतो गरीयानिति। प्रथमतो नाममाहात्म्ये हृदयं प्रविष्टे पूर्वं ब्राह्मणमाहात्म्यं ज्ञातवत्या इदानीं हीनभावे अहो इत्याश्चर्यम्। ब्राह्मण्यदृष्ट्या बतेति खेदे। स्वस्य ब्राह्मण्याभावेनैतावत्कालं ज्ञातवत्या इदानीं हीनभावे अहो इत्याश्चर्यम्। ब्राह्मण्यदृष्ट्या बतेति खेदे। स्वस्य ब्राह्मण्याभावेनैतावत्कालं खिन्नायाः नाममाहात्म्ये अवगते सति बतेति हर्षे वा। अतो हेतोः श्वपचो गरीयान्। निर्वृतोऽपि ब्राह्मणः स्वस्य स्वकर्मणामुत्कर्षं ज्ञात्वा, कदाचिदन्यदुच्चारयेत्,

अभिमानादिदोषयुक्तो वा भवेत्; अतस्तत्र नाम न तिष्ठेत्। अतो निरन्तरं नामस्थानं श्वपचजिह्वैव, तस्यैव तथा दर्शनात्; स निरूपितो वाल्मीकिः। किञ्च, यज्जिह्वाग्रे विद्यमानमपि नाम तुभ्यं त्वदर्थमेव; न तु तेनाऽपि शुद्धौ जातायां कार्यान्तरं करोति; किन्तु यथा स रामकथामेव लोके प्रकटितवान्। एतन्नाममाहात्म्यमसम्भावितं मत्वा युक्त्या साधयति—तेपुस्तप इति। ये पूर्वजन्मनि प्रथमं तपस्तेपुः। ततः शुद्धब्राह्मणजन्मनि जुहुवुः यज्ञादिकं कृतवन्तः। ततोऽप्युत्कृष्टजन्मनि सन्तुः सर्वतीर्थभिगमनं कृतवन्तः। ततोऽग्निमजन्मनि आर्याः सन्तो जाताः वेदवेदार्थपरिनिष्ठिताः। ततोऽप्यग्निमजन्मनि परमोत्कृष्टदेहं प्राप्य, व्यासवाल्मीकिशुकपराशरादिरूपा भूत्वा ब्रह्माऽनूचुः, ब्रह्मोपदेशकर्तारो जाताः। त एव नाम गृणन्ति। अतः श्वपचस्याऽपि तथा नामग्रहणे केवलमल्पपापवशाद्भगवदिच्छया नाममाहात्म्यं ख्यापयितुं श्वपचत्वं जातमिति निरन्तरनामोच्चारणादवसीयते। अयं महानेव तथा जात इति; अतो युक्तमुक्तमित्यर्थः।

एवं भगवतो माहात्म्यं साक्षात्परम्परया चोक्त्वा, अभिप्रेतार्थसिद्ध्यर्थं तं नमस्यति—

SRI SUBODHINI: “A “Chaandala”, who chants our Lord’s holy names, is deemed to be greater than a Brahmin.” How can we say this? Answering this, it is said, that “we are not saying, that the “Chaandala” by his “caste” is greater than a “Brahmin” or through his conduct, action etc. He becomes “greater” in another way i.e. through the chanting of the holy names of our Lord Sri Hari!

Mother Devahooti exclaims, in utter surprise, the word “Oh!” (Aho) to utter these words, about the greater glory of the “Chaandala”! She was fully aware of the greatness of the chanting of our Lord’s holy names, as also of the Brahmins! Now that, she became aware of the “greater” status of the “name chanting” Chaandala, she gets inner wonder and surprise, and this is expressed

through the word “Oh” (Aho). The word “Bata” (sad) is used that, despite being born, with a higher status, a Brahmin becomes of lower category, in comparison to a Chaandala, as he does not remember or chant our Lord’s holy names! But, she became aware, that the glory of the holy names of our Lord, is greater than the status of a noble and good Brahmin! A Brahmin, who is satisfied, may do only all the actions for his own benefit and may not chant our Lord’s holy names, through the defect caused by pride and ego of his status in society! In this way, he will not attain the status of a “Bhaktha” of our Lord! But, a Chaandala may chant the holy names of our Lord, at all times! (i.e. our Lord’s holy name is on the tip of his tongue, at all times.) He gets purified in this way. But he does not use the benefits of the chanting of our Lord’s holy names, for gaining any other goal or result! E.g. like Sage Vaalmiki did — to popularize the holy story of Srimad Ramayana in this world!

Is this glory of the chanting of our Lord’s holy names real — especially when it is so “simple and easy”?! On this, through logic and reasoning, it is proved, that this glory, coupled with “simplicity”, is real indeed! How? It is said, a “Jeeva” is born as a noble “Brahmin” only after doing penance in his previous life. He must have performed “sacrifices” etc. in the previous life too! That is why, he has got the “best” birth in this life! He had also visited all the pilgrim centers. In this “last birth” (i.e. this birth), he has also got established in the true “meaning” of the Vedas. Afterwards, this “Jeeva” gets the “highest” body of sage (like Sage Vaalmiki, Sri Suka (Paraasara)), and gives instructions on “Brahman”. BUT ALL THESE SAGE4S ALSO CHANT THE HOLY

NAMES OF OUR LORD! In this way, only for the establishment of the glory of our Lord's holy names, our Lord gives the factor of "sin" to a Chaandala, and he gets redeemed through the chanting of our Lord's holy names! In other words, THE GLORY OF OUR LORD'S HOLY NAMES IS ALWAYS PRESENT. BUT, TO POPULARIZE THIS ASPECT (I.E. GLORY), OUR LORD HAD WILLED, THAT A "JEEVA" SHOULD BE BORN AS A "CHAANDALA", AND HE SHOULD GET PURIFIED AND REDEEMED THROUGH OUR LORD'S HOLY NAMES! THIS IS DONE BY OUR LORD, SO THAT EVERYONE, INCLUDING THE NOBLE BRAHMINS, WILL CHANT, REMEMBER, AND SING OUR LORD'S HOLY NAMES!

In this way, after speaking about the glory of our Lord, in "actual terms" and through the "traditional" way, mother Devahooti prostrates to our Lord, for the fulfillment of her inner wishes!

तं त्वामहं ब्रह्म परं पुमांसं प्रत्यक्स्त्रोतस्यात्मनि संविभाव्यम्।
स्वतेजसा ध्वस्तगुणप्रवाहं वन्दे विष्णुं कपिलं वेदगर्भम्॥८॥

VERSE 8 Meaning: "Oh, Lord Sri Kapiladevji! YOU ARE THE HIGHEST "BRAHMAN"! YOU ONLY ARE THE HIGHEST "PURUSHA"! DEVOTEES MEDITATE ON YOU ONLY, IN THEIR INNER MIND, BY CONVERTING THE FLOW OF THEIR THOUGHTS INWARDLY! YOU, OH LORD! THROUGH YOUR BRILLIANCE, MAKE THE FLOW OF THE QUALITIES OF MAYA, PEACEFUL. IN YOUR "STOMACH", ALL THE PRINCIPLES OF THE VEDAS ARE PRESENT! I AM PROSTRATING TO YOU, OH LORD SRI VISHNU! AGAIN AND AGAIN!"

श्रीसुबोधिनी : तं त्वामहमिति। तं पूर्वोत्तसिद्धियुक्तम्, त्वां तथैव परिदृश्यमानम्। व्यवहारे पुत्रत्वात्तस्मिन्मस्कारानौचित्यमाशङ्क्याऽऽह—परं ब्रह्मेति। जीवानां मध्ये अयं व्यवहारः, न तु परब्रह्मणि; तस्य लौकिकसम्बन्धकृतगुणदोषौ न स्तः। पुमांसमिति स एव सर्वत्र पुरि वर्तत इति। किञ्च, उपास्यो भवानेव। यतः प्रत्यक् स्रोतस्यन्तर्मुखे चित्ते सम्यग्विभाव्यो भवान् ‘कश्चिद्धीरः प्रत्यगात्मानमैक्षत्’ इति श्रुतेः। स भवान् अतो भवान् फलरूपः, साधनरूपश्च। एवं भगवदवतारत्वमुक्त्वा, तत्रापि विशेषमाह—स्वतेजसा ध्वस्तगुणप्रवाहमिति। स्वस्यैव तेजसा चिच्छक्त्या स्वप्रकाशज्ञानेन ध्वस्तो गुणप्रवाहो देहाद्यध्यासो येन। अतो मोक्षेप्सोः ज्ञानकलावतीर्ण एव सेव्य इत्युक्तम्। अतस्तमेव वन्दे। विष्णुमिति तस्य मूलरूपकीर्तनम्, वेदार्थरूपं वा। प्रमाणमाह—वेदगर्भमिति। तवैव निःश्रसिता वेदा इत्यर्थः॥८॥

एवं स्तुते मातुरभिप्रायं ज्ञात्वा प्रसन्नो जात इत्याह—

SRI SUBODHINI: “You are, indeed, the highest Oh Lord! — as sung by me, before! The word “Twam” (yourself) indicates that “Oh Lord! You are what You are i.e. as seen by me now!” He is seen, in the worldly way, as her son viz. Lord Sri Kapiladeva. Hence, it is not appropriate to do “prostrations” to him now — as her son! But mother Devahooti was aware that her “son” was the highest Brahman! (Param Brahma) YOU ARE NOT MY SON! BUT THE HIGHEST BRAHMAN! The “Jeevas” only become “son” etc., and not the highest Brahman. In other words, “worldly” qualities and blemish are not present in Brahman. Our Lord resides inside everybody (Pumaan) HE IS THE ONLY LORD, WHO IS WORTHY OF BEING WORSHIPPED! (UPĀSYA) The Vedas have said, that through the inward oriented mind, He only is seen and experienced. ‘Some courageous devotee only has had the “Darsan” of the inner “Aatma” — this is what is said by the Vedas. This “Aatma” is You only! You are the ultimate “result” for

all spiritual efforts! You are also the spiritual way! (Saadhana).” In this way, mother Devahooti speaks about our Lord Kapiladeva, as an incarnation of our Lord. She, desirous of speaking about our Lord’s glory further, says that, “You, Oh Lord, through your own power (Tejas) has destroyed the attachment to the body and the qualities thereof!” Hence, those, who are desirous of attaining “liberation”, should worship and serve only Lord Kapiladeva, who has taken this “Jnana” incarnation! “I am prostrating to You, only, at all times!” All these have been spoken by mother Devahooti, to bring out the “root form” (Moola Roopa) of our Lord Sri Narayana (Sri Purushothama). She uses the word “VISHNU”- as our Lord is the “meaning” of the Vedas. The word “VEDAGARBHAM” is used to describe the glory of our Lord as the evidence and proof (as the Vedas constitute the “breath” of Our Lord!

On hearing this “praise”, our Lord got very pleased on knowing the “views” of His mother. He said as follows.

मैत्रेय उवाच

ईडितो भगवानेवं कपिलाख्यः परः पुमान्।

वाचा विक्लवयेत्याह मातरं मातृवत्सलः॥९॥

VERSE 9 Meaning: “Sage Maitreya said, “on being praised, in this way, by His mother, our Lord Sri Kapiladeva, who loved His mother intensely (i.e. devoted to her) and who is the highest Purusha (Lord) spoke to her, with the following loving words.”

श्रीसुबोधिनी : ईडित इति। स्तोत्रमस्य युक्तमिति ज्ञापयितुमाह— भगवानिति। एवमीडितः। कपिल इत्याख्यामात्रम्, वस्तुतः पर एव पुमान्, कार्यभगवत्त्वव्यावृत्त्यर्थमुक्तम्। विक्लवया वाचेति तस्यां दयोत्पत्तिः सूचिता।

मातुः स्तोत्रमात्रमेव महदिति मातरमित्याह। अयं च प्रसादः सर्वथा न मर्यादाकृतः, किन्तु पुष्टिकृत इत्याह—मातृवत्सल इति। मातरि वत्सलः॥१॥

प्रसादमार्गमाहात्म्ये क्रमेणाऽऽह—

SRI SUBODHINI: It was indeed very appropriate, to have sung the 'praise' of Lord Kapiladeva. That is why, the word "Bhagawaan" is used to describe our Lord. In other words, HE WAS NOT A "SON", BUT THE LORD HIMSELF (BHAGAWAAN)! HE IS THE HIGHEST PURUSHA! HIS HOLY "NAME" HAS BEEN INDICATED TO SIGNIFY HIS LORDSHIP! (BHAGAVATWAM). Lord Kapiladeva had got, at this time, intense compassion and love for His mother. In fact, the "praise", being rendered by His own mother, was considered by our Lord, as being "more" (too much of a "gesture"!). This "grace" of our Lord was of the "Pushti" nature (Anugraham). That is why, the words used here "MATHRU VATSALAHA" — (being very fond of and loving to His mother) are very significant!

Our Lord now speaks, about the glory of the path of blessings, so far explained by Him. Once again, He speaks this, in order.

कपिल उवाच।

मार्गेणानेन मातस्ते सुसेव्येनोदितेन मे।

आस्थितेन परां काष्ठामचिरादवरोत्स्यसि॥१०॥

VERSE 10 Meaning: "Our Lord Sri Kapiladeva said, "Oh, My beloved mother! I have told you this very simple and easy spiritual path! You will attain, very quickly, the highest goal (Myself), by following this path!"

श्रीसुबोधिनी : मार्गेणेति। हे मातः! अनेन मदुक्तेन मार्गेण भगवद्भयानुयुक्तयोगेन कर्तुं सुकरेण। मया उदितेनेति अन्योक्तकथने

तद्रताङ्गान्तरापेक्षा अस्ति, नवेति सन्देहोऽपि भवेत्, मयैवोक्तमिति नात्राऽन्यापेक्षा।
अत एव सम्यगास्थिता अचिरादेव परां काष्ठामसंज्ञातसमाधिम्, ततो
भगवत्सायुज्यं च अवरोत्त्यसि प्राप्स्यसीति वरः॥१०॥

स्वोक्तमार्गस्योत्कर्षं चाऽऽह—

SRI SUBODHINI: “Oh mother! By following this path, told by Me, very easily, you will attain the goal of putting your mind in Me, on a continuous basis. This path has been told by Me to you, specially! If anyone else had told you, about this, then you may get some doubts on the same! As I have told you this, this path is total and complete, and there is no other step required for this. By following this path, scrupulously, you will attain the highest goal of the incontrovertible Samaadhi! Through this, you will not know, anything else than the Aatma”! Afterwards, you will attain union with our Lord! (Bhagavad Saayujyam). This is not told by Me, for the sake of “saying” only, but **THIS IS A BOON WHICH I AM BESTOWING ON YOU!”**

The Lord is now explaining the glory of the path, already described by Him.

श्रद्धत्स्वैतन्मतं मह्यं जुष्टं यद्ब्रह्मवादिभिः।

येन मामभयं यायान्मृत्युमृच्छन्त्यतद्विदः॥११॥

VERSE 11 Meaning: “Oh mother! You should have total faith in this path explained by Me! Those devotees, who follow the path of Brahman, have followed this path! Through this path, you will attain My divine self and nature, which is beyond, both births and deaths! Those persons, who are not aware of this system (path) of Mine, get trapped, in the wheel of births and deaths!”

श्रीसुबोधिनी : श्रद्धत्स्वैतदिति। फलमप्यहमवेत्याह—मह्यमिति।

एतन्मत्सम्बन्धिमतं प्रामाणिकम्, यतो ब्रह्मवादिभिर्जुष्टम्। अवश्यं फलसाधकमित्याह—येन मामभयं यायादिति। येन मतेन, अभयमिति स्वस्य फलत्वम्, एतन्मतानभिज्ञास्तु मृत्युमेव ऋच्छन्तीत्यन्यनिन्दयाऽप्येतद्वहीकृतम्। मृत्युप्राप्तिस्तु स्वकारणादेव। तस्माद्विधेयप्रशंसार्थमेव एतदुक्तं सर्वभावेन तत्र श्रद्धार्थम् ॥११॥

एतावदुक्त्वा तां कृतकृत्यां ज्ञात्वा, ततः स्वयं निर्गत इत्याह—

SRI SUBODHINI: Our Lord has used the word “Mahyam” to indicate, that the “result and goal” of this path is Myself only! My system and path are based on incontrovertible evidence, as the votaries of “Brahman” assiduously follow this path!” This path certainly leads to the desired result. “You will attain the state of fearlessness (courage) by following this path! But those, who are not aware of this, will attain only “deaths” i.e. both births and deaths!” Our Lord, condemning the other paths, has made this path certain and determined (i.e. what He has described so far). Of course, “death” takes place, due to it’s own “reason” only. Hence, a wise person should, follow the path, as described by our Lord with faith and total devotion!

After telling this, the Lord being aware, that mother Devahooti had got now, totally fulfilled, went away from there, by Himself.

मैत्रेय उवाच।

इति प्रदर्श्य भगवानुशतीमात्मनो गतिम्।

स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ॥१२॥

VERSE 12 Meaning: “Sage Maitreya said, “In this way, after giving instructions on His own “Aatmik” Jnana, which is considered, as the most exalted and highest, Lord Sri Kapiladeva went away from there, after

getting the order and permission from His mother, who had become fully devoted to the path of Brahman!"

श्रीसुबोधिनी : इतीति। कथनमात्रेणैव वक्तुर्माहात्म्यात्तस्या शास्त्रार्थज्ञानं भविष्यतीत्यभिप्रायेणाऽऽह—भगवानिति। गतिश्चोशती कमनीया। स्वस्यैव गतिरिति स्वेनैव ज्ञायते, नान्येनेति ज्ञापितम्। तयापि तदुक्तोऽर्थो हृदये निश्चित इति ज्ञापयितुमाह—स्वमात्रेति। सापि पूर्वभाषां परित्यज्य शास्त्रार्थदाढ्याद्ब्रह्मवादिनी जाता। यस्त्वत्यन्तं यन्मताभिनिविष्टः स व्यवहारेऽपि तदेव वदति तस्य च फलं मोहाभावः। अत एव तयाभ्यनुज्ञातः, स्वयं तु मोहरहितः, ततो ययौ। गन्तव्यो देशः पश्चाद्वक्ष्यते तस्याः सिद्ध्यनन्तरम्, अन्यथा फलविसंवादे सर्वमेवोक्तं व्यर्थं स्यात् ॥१२॥

तस्याः स मार्गः सिद्ध इत्याह—सा चापीत्यादि विंशत्या—

SRI SUBODHINI: Due to the glory of our Lord, mother Devahooti had secured the "Jnana" of the scriptural system, and she had now attained a "beautiful state" of knowing her "Aatma"! This, she attained through herself, and not through another! Mother Devahooti was blessed by our Lord, to attain this. The true meaning of our Lord Kapiladeva's "teahings" got fully and firmly determined in her heart! As this true meaning became part of herself, she is called, in this verse, as "Brahmavaadini". Mother Devahooti had become intensely eager to have this knowledge of the true meaning of scriptural systems and due to our Lord's grace, she attained the same. **THE RESULT OF ATTAINING "TRUE JNANA" IS THE ABSENCE OF ANY TYPE OF INFATUATION!** Because, mother Devahooti had no "infatuation" now and only due to this, she gave "permission" for her son to go away! Of course, Lord Kapiladeva never had any "infatuation", and that is why, He could go away without any sorrow! After Devahooti attains her "fulfillment" only, she will be told, as to where, she would proceed

to! If this is told earlier, then, if the result were to be different, then all that is “told”, will become a waste!

Mother Devahooti also attained the “success” in this path — as per the following verse.

सा चापि तनयोक्तेन योगादेशेन योगयुक्।

तस्मिन्नाश्रमे आपीडे सरस्वत्याः समाहिता॥१३॥

VERSE 13 Meaning: “Then, mother Devahooti also, staying in the “Aashrama”, which resembled a “crown” of the river Saraswati, practiced Yoga as per the instructions given by her son (our Lord) and got stabilized herself in “Samaadhi” (union of the mind merged with our Lord — alert inner mind with our Lord).”

श्रीसुबोधिनी : योगे परित्यागस्यानङ्गत्वात् स्वस्य परित्यागाधिकाराभावात् तस्मिन्नेवाश्रमे सा स्थितेत्याह—सा चापि पूर्वोक्तापि तस्मिन्नेव स्वाश्रमे स्थिता, तनयोक्तेन योगोपदेशेन योगयुक्ता जाता। स्वगृहे योगो न सिद्ध्यतीति दूषणं तत्र नास्ति, यतः सरस्वत्यास्तदाश्रममापीडं मुकुटस्थानीयम्। गृहमगृहं वा न प्रयोजकं किन्तु विशिष्टदेशत्वमेव। समाहितेति सावधानान्तःकरणं। अनेन यमा उक्ताः ॥१३॥

नियमानाह—

SRI SUBODHINI: Total renunciation is not a “part” of this Yogic path! Moreover, mother Devahooti did not have the authority to totally “renounce”! Hence, she stayed in the “Aashrama” only! She practiced the “Yogic Sadhana”, as instructed by our Lord Sri Kapiladeva! She became one with this Yogic practice! As her “Aashram” was like a “crown” on the river Saraswati, her practicing this Yoga here bore the desired results! This type of “Yoga” is dependent, for it’s proper “fruition”, not on inside a home or outside it — but on the glory of the place, where it is practiced! She became peaceful and alert

in her mind i.e. in our Lord! In other words, she practiced the Yogic practice of "Yama"!

Her observance of the "strict vows", is being told.

अभीक्ष्णावगाहकपिशान् जटिलान् कुटिलालकान्।

आत्मानं चोग्रतपसा बिभ्रती चीरिणं कृशम्॥१४॥

VERSE 14 Meaning: "She took bath thrice in a day!

Due to this, her curly beautiful hair had become "matted", and was seen with a yellow tinge! Her body,, which was covered with the barks of the tree, became weak, due to intense penance!"

श्रीसुबोधिनी : अभीक्ष्णेति। स्निग्धकुञ्चितकेशा अपि संस्कारव्यतिरेकेण निरन्तरावगाहेन कपिलवर्णा जाताः; केशा जटिलाश्चान्योन्यश्लेषयुक्ताः, पूर्वं कुटिलालकाः, एतादृशान् बिभ्रतीति। देशपरिकराणामसंस्कार उक्तः। शरीरस्याप्यसंस्कारमाह—आत्मानमिति। चकारेण दन्तनखादिसंस्कारा अपि निवर्तिताः। उग्रतपसा युक्तं कृशं वा। तपसैव ज्ञानं भवतीति नियमानन्तरं तपो निरूपितम्। तपः साङ्गं चेत्याह—चीरिणमिति। चीरवाससैव तपः कर्तव्यमिति। कृशत्वं च तस्याभिव्यञ्जकम् ॥१४॥

तस्या वैराग्यं वक्तुं पदार्थानामुत्कर्षं वर्णयति—प्रजापतेरिति पञ्चभिः—

SRI SUBODHINI: Her most beautiful curly hair became "matted", and took an yellow color, due to constant "baths", and not by tending them! Her body was also not kept properly. (Her teeth and nails were also not tended well). Due to intense penance observed by her, by keeping several "vows" her body became weak! She did this intense penance, as per the instructions of Yoga, given by our Lord, with all it's parts! She had worn the barks of the tree, as her 'cloth', and did her penance. She had become weak and lean due to this penance.

With a view to explain her "detachment", (Vairaagyam)

through the next 5 verses, the eminent nature of the “objects/materials” given up by her, is mentioned.

प्रजापतेः कर्दमस्य तपोयोगविजृम्भितम्।

स्वगार्हस्थ्यमनौपम्यं प्रार्थ्यं वैमानिकैरपि॥१५॥

VERSE 15 Meaning: “Mother Devahooti gave up the unparalleled and incomparable comforts and conveniences of her householder’s life, which were blessed on her, through the power of penance and Yoga of Sage Kardama! These comforts were eagerly sought after even by the celestial deities. But mother Devahooti renounced, all of these!”

अलौकिकं तदुत्कृष्टं सर्वोपकरणोत्तमम्।

गृहं च सर्वशोभाढ्यमुद्यानातिमनोहरम्।

मनःसौख्यप्रदं स्वस्य तादृशे ममतां त्यजेत्॥१॥

अविद्यमानसन्त्यागे लोकयोर्भ्रष्ट एव हि॥

ऐहिकं सुगमं नो चेत् दूरे ह्यन्यस्य साधनम्॥२॥

KAARIKAAS 1 and 2 Meaning: “The home of mother Devahooti was supernatural and the “best”, and endowed with each and every type of comfort and conveniences! The house had brilliant and beautiful gardens! Mother Devahooti renounced all these, though they were in a position to give happiness to her mind! She gave up her attachment to them too! As she considered, the so called “happiness” of this world, as ‘untrue’, she renounced them. Due to this, the “happiness” of the other “world” also became weak and inactive to tempt or attract her. They died of their own accord!”

श्रीसुबोधिनी : प्रथमं तदलौकिकं गार्हस्थ्यमित्याह—प्रजापतेर्ब्रह्मतुल्यस्य, नाम्नापि तुल्यस्य, तपोयोगाभ्यां विजृम्भितं विवाहप्रभृतिविमानभोगादिकं तपोयोगाभ्यामेव जातम्। यद्यपि भगवता संपादितम्, तथापि त्यागे तत्त्वं हेतुर्न

भवतीति तपोयोगाभ्यामेव विजृम्भितमित्युक्तम्। गार्हस्थ्यं गृहस्थाश्रमः
 सपरिकरः। अनौपम्यमुत्तरलोकानां फलरूपत्वात्, किन्नरादीनां च फलरूपत्वात्,
 मर्यादात्वेन तथोत्कर्षाभावाच्च, ब्रह्मादीनां गार्हस्थ्यभावात् गार्हस्थ्यं
 कर्दमस्यानुपममेव। वैमानिकानां किन्नरादीनां तत्सम्भवमाशङ्क्य
 परिहरति—प्रार्थ्यमिति। नियतभोगिनां मध्ये वैमानिका उत्तमाः॥१५॥

परिकराणामुत्कर्षमाह—

SRI SUBODHINI: She had supernatural comforts during her householder's time! As Sage Kardama was a 'Prajapati', he had a "status", equal to Lord Brahma. His name was also like that of Lord Brahma! His marriage and the happiness etc. were also caused by his power of Yoga! Our Lord was the cause for all this happiness and opulence. But He did not cause it's "renunciation"! Sage Kardama lived along with many servants, and the entire householder's life was "incomparable"! — greater than the opulence of the "Kinnaraas"! (celestials) Lord Brahma and others were not householders. Hence, Sage Kardama's householder's life was incomparable! It is said here, that even the celestials, who were capable of traveling in their "planes", were eager to attain the opulence of Sage Kardama, as it was incomparable!

The glory of their "servants" and "conveniences" is being spoken.

पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः।

आसनानि च हैमानि सुस्पर्शास्तरणानि च॥१६॥

VERSE 16 Meaning: "Their house was furnished with beds made out of tender tusks of elephants, which were seen illuminating with such bright "whiteness", like the cream layer of pure milk! Their inside portions were

ornamented through pictures and figurines, made out of golden plates! The home was also seen with comfortable chairs made out of elephant tusks, and golden vessels were there too! On these seats, there were very beautiful, soft and exquisite cushions and pillows!”

श्रीसुबोधिनी : पय इति। दुग्धफेनवत् कोमला उज्ज्वला उत्तुङ्गाः शय्या दन्तनिर्मिता रुक्मपरिच्छदाः शय्याः, काष्ठांशाः सुवर्णेन चित्रिता अन्तभागा येषाम्। दन्तानामासनानि चकाराद्भाण्डादीन्यपि हैमानि। सुस्पर्शानि कोमलानि नानाविधानि वस्त्राण्यास्तरणानि। परिकराणि द्विविधानि, भाण्डमयानि वस्त्रमयानि चेति द्वयमुक्तम्॥१६॥

SRI SUBODHINI: The color of cream of milk i.e. illuminatingly “white” was seen in the high and big beds, along with gold plated pictures, on it’s sides! (i.e. the wooden parts). Even the seats were made with elephant’s tusks, and all the vessels were made in gold! The cushions and furnishings were made of beautiful and tender clothes! In this way, all the furnishings were seen as exquisitely beautiful.

स्वच्छस्पुटिककुड्येषु महामारकतेषु च।

रत्नप्रदीपा आभान्ति ललना रत्नसंयुताः॥१७॥

गृहोद्यानं कुसुमितै रम्यं बह्वमरद्रुमैः।

कूजद्विहङ्गमिथुनं गायन्मत्तमधुव्रतम्॥१८॥

यत्र प्रविष्टमात्मानं विबुधानुचरा जगुः।

वाप्यामुत्पलगन्धिन्यां कर्दमेनोपलालितम्॥१९॥

VERSE 17, 18 and 19 Meaning: “There were beautiful pure crystal walls! The houses were made of invaluable big emeralds, lit through lamps, made out of precious gems! Women, who were ornamented through precious gems were present everywhere! The gardens, in

this huge house, were full of beautiful flowers and the Divine Kalpataru trees! The birds were there in plenty, making their beautiful sounds, in pairs, along with the sweet humming of bees! The bowers were filled with beautiful lotus flowers, from which an enchanting fragrance wafted inside into this home. When Sage Kardama and mother Devahooti had entered into this home, the celestial "Gandharvaas" used to sing for them — especially the "praise" of mother Devahooti's virtues — being looked after (pampered) by Sage Kardama!"

श्रीसुबोधिनी : स्वच्छेति। स्वच्छानि निर्मलानि स्फटिकमयानि कुड्यानि येषु गृहेषु; कुड्यान्येव वा। महामरकतनिर्मितेषु च तत्र योजिता रत्नमयाः प्रदीपा आभान्ति। स्त्रीरहिता गृहा अपि न शोभन्त इति ललनाः स्त्रियोऽपि रत्नाभरणसंयुतास्तेषु गृहेष्वाभान्ति। गृहस्योद्यानं पुष्पवाटिका, देवद्रुमैः कल्पवृक्षैरम्यम्। कूजतां विहङ्गानां मिथुनानि यत्र। गायन्तो मत्ता मधुव्रता यत्र। उद्यानस्य सर्वविषयत्वप्रतिपादनाय, उद्दीपनविभावत्वाय च पारावतानां कूजनम्, भ्रमराणां च गानमुक्तम्। यत्र विमाने उद्याने, गृहे वा प्रविष्टमात्मानं देवहूतिं विबुधानुचरा गन्धर्वादयो जगुः। वाप्यां च प्रविष्टमुत्पलगन्धयुक्तायाम्, कर्दमेन चोपलालितम्, कर्दमसहितं वाऽऽत्मानं जगुः ॥१७॥१८॥१९ ॥

एवं गार्हस्थ्यं वर्णयित्वा तत्त्यागो भगवद्भ्यानाथ एव युक्त इति वक्तुं कैवल्यशास्त्रे भगवत्स्मरणं दृढं न भवतीति निरन्तरभगवत्स्मरणार्थं भगवदिच्छया भगवत्त्वेन, पुत्रत्वेन च पुत्रे स्नेहः स्थित इत्याह—

SRI SUBODHINI: Pure crystal adorned the walls, and the home itself was made of invaluable emerald blocks! There were lamps studded with precious gems! A home is not beautiful, without "women"! Hence, there were many women, seen beautifully ornamented, with precious gems! The garden was full of the Kalpataru trees along with pairs of chirping and happy birds! The bees were seen humming with great joy! When mother

Devahooti had entered into this “plane like home” (it’s gardens), the celestial Gandharvaas had sung their “praise”. The house and it’s surroundings had small lakes, full of freshly blossomed lotus flowers, and both Sage Kardama and mother Devahooti used to hear their singing, while being seated here!

In this way, after describing their “householder’s” life, her “renouncing” all these comforts etc. for the sake of worshipping and meditating on our Lord, is appropriate, as usually those, who follow the path of liberation do not get firm and determined remembrance of our Lord! Hence, with a view to remember our Lord, on a permanent basis, due to the will and desire of our Lord, mother Devahooti remembered her “son, as the Lord of the Universe, as she continued to have the same intense love for Him! (as a son!)

हित्वा तदीप्सिततममप्याखण्डलयोषिताम्।

किञ्चिच्चकार वदनं पुत्रविश्लेषकातरम्॥२०॥

VERSE 20 Meaning: “Mother Devahooti’s home and the gardens were the cause for envy of even the celestials, like Indraani and others! But, she gave up the sense of “Mineness” to this home and the gardens! The sorrow caused by separation from her son, was, however seen on her face!”

श्रीसुबोधिनी : हित्वेति। आखण्डलयोषितामिन्द्रस्त्रीणामीप्सिततमं तदृहं हित्वा, पुत्रे निर्गते पुत्रविश्लेषेण किञ्चित् कातरं वदनं चकार। शास्त्रपुत्रत्वयोः संरक्षार्थम्—किञ्चिदिति। किञ्चिदित्यव्ययम्, क्रियाविशेषणं वा ॥२०॥

न केवलं वदन एव विकारः, किन्तु हृदयेऽपीत्याह—

SRI SUBODHINI: This home caused the “envy” of

the ladies of Indra's household! — as they were eager to have a home like this for themselves! Mother Devahooti gave up this home, on her son going away! Due to the separation from her son, she had become sorrowful! Our Shri Mahaprabhuji says here, that for the protection of the scriptures, and being a “mother”, she had made her face unhappy! That is why the word “a little” (Kinchit) has been used!

It is said, that she felt “sorrow” in her heart too — as per the following verse.

वनं प्रव्रजिते पत्यावपत्यविरहातुरा।

ज्ञाततत्त्वाऽप्यभून्नष्टे वत्से गौरिव वत्सला॥२१॥

VERSE 21 Meaning: “On the going away of her husband to the forest, mother Devahooti experienced the separation from her son too! She became unhappy, even though she was now endowed with the knowledge of the “Aatma” — like a loving motherly cow would feel on being separated from her calf!”

श्रीसुबोधिनी : वनमिति। पत्यौ प्रव्रजिते सति वनं च प्रविष्टे सति प्रव्राजस्तु परित्यागो लोकस्येति लोकस्थितो न परित्यागी। ये तु भिक्षादिनियमा उक्तास्ते आश्रमस्थानाम्, तत्र परित्यागः पूर्वसिद्धपदार्थानामेव। स्वतन्त्रपरित्यागे वनप्रवेश एव। तदाह—वनं प्रव्रजित इति। अपत्यविरहेण चातुरा भर्तुर्विरहो नित्य उक्तः। वनगमनात् तत्सङ्गे पुत्रविरह उक्त इति सोऽपि नित्यः; अतः आतुरा। ननु शास्त्रतो ज्ञानेन देहाध्यासे निवृत्ते विरहद्वयं न बाधकमिति चेत्तत्राऽऽह—ज्ञाततत्त्वेति। ज्ञातं तत्त्वमात्मनो यया। एतादृश्यपि पुत्रे दूरं गते वत्से नष्टे गौरिव व्याकुला जाता, यतो वत्सला पुत्रस्नेहाधिक्ययुक्ता॥२१॥

अयं स्नेहः तस्या उपकाराय जात इत्याह—

SRI SUBODHINI: Her husband had taken

“Sannyasa” (he had gone away to the forest) — as usually, if a “Sannyasi” lives in cities/villages etc., then he is not considered as having become a true “Sannyasi”! The “Sannyasis”, who live by “begging” food observe only the rules of their “status as Sannyasi”! But the true and free Sannyasis go away to forests and Sage Kardama followed this true path!

Mother Devahooti felt the pangs of separation from both her husband and son! Why did she have this “perturbation”, despite attaining the knowledge of the “Aatma”? Her attachment and ego to her body had also been destroyed! It is said here, that mother Devahooti did feel unhappy — as a loving mother cow feels on being separated from a calf! (This is as per the will and desire of our Lord.)

But this constant remembrance, through love, became very “beneficial” for her — as per the following verse.

तमेव ध्यायती देवमपत्यं कपिलं हरिम्।

बभूवाचिरतो वत्स! निःस्पृहा तादृशे गृहे॥२२॥

VERSE 22 Meaning: “Oh, my dear son Sri Vidurji! By constant remembrance of her son Shri Kapiladeva, who was Lord Sri Hari, who is the Lord of the Universe, very soon, she got total detachment to her home also, which was full of opulence (Aishwaram) and comforts.”

श्रीसुबोधिनी : तमेवेति। तमेव पुत्रं भगवन्तं योगे ध्यायती अचिरतः शीघ्रमेव तादृशे गृहे निःस्पृहा जाता; यतः स हरिः। स्पृहा च दुःखात्मिका। वत्सेति विदुरसम्बोधनं त्वयाऽप्येतत्कर्तव्यमिति बोधनार्थम्। परित्यागलक्षणं वैराग्यं प्रकृते नास्तीति स्पृहाभाव एवोक्तः ॥२२॥

न केवलं भगवद्ध्यानेन गृहानासक्तिः सिद्धा, किन्तु योगोऽपि सिद्ध इत्याह—

SRI SUBODHINI: She was remembering her son, who was none other than the Lord of the Universe SRI HARI! Very quickly, she developed total detachment from such a home, which was full of opulence and wealth! This was due to the fact, that Lord Kapiladeva was the Lord of the Universe! **DESIRE ALWAYS CAUSES SORROW!** "Oh son!" — this addressal by Sage Maitreya indicates that, "Oh Sri Vidurji! You should also do like this!" Sage Maitreya has indicated here, that mother Devahooti had not totally renounced. Hence, the virtue of "Vairaagya" (total detachment) had not come upon her! — though she gave up her attachment to her home etc.

By meditating and remembering our Lord only, mother Devahooti did not get "detachment" to her home, as this was caused by her devotion to "Yogic" practices (as taught by our Lord earlier).

ध्यायती भगवद्रूपं यदाह ध्यानगोचरम्।

सुतं प्रसन्नवदनं समस्तव्यस्तचिन्तया॥२३॥

VERSE 23 Meaning: "Mother Devahooti began to constantly meditate on the beautiful form of our Lord Sri Hari, as per the instructions of her son Lord Sri Kapiladeva — the form with a beautiful lotus like cheerful face! She began to concentrate, lovingly, on each of our Lord's "parts" of his holy body, as also His entire "form", and in this way, she got established, in total meditation."

श्रीसुबोधिनी : ध्यायतीति। सुतो यदाह भगवद्रूपं सर्वेषामेव योगिनां ध्यानगोचरं सुत एव भगवानिति सुतं ध्यायती। सुत इति वा पाठः। प्रसन्नवदनमिति तस्य ध्याने भगवान् प्रसन्न एवाभिव्यक्त इति कार्यसिद्धिसूचनार्थं प्रसाद उक्तः। समस्तव्यस्तप्रकारो ध्यान उक्तः इति तथैवाऽऽह— समस्तव्यस्तचिन्तयेति। समस्तचिन्ता प्रसन्नवदनाम्भोजमिति; व्यस्तचिन्ता

सञ्चिन्तयेद्भगवत इति ॥२३॥

तादृशध्यानेन यदासीत्तदाह—भक्तिप्रवाहयोगेनेति चतुर्भिः—

SRI SUBODHINI: Her son had instructed her about the “form” to be meditated upon! This holy form of our Lord is usually meditated upon by great Yogis. Moreover, the “son” was the Lord of the Universe! Thus, she began to meditate on her son only! Our Lord’s face was seen by her, as beautifully cheerful (Prasanna). In fact, in her meditation, the Lord had showed His face in this way — indicating the “success” in her meditation! — and the showering of our Lord’s grace! All the steps of meditation, which have been described earlier, were followed by mother Devahooti. She meditated on the lotus face of our Lord, which forms the basis of total meditation of His entire “form”. She also meditated on each of the “holy parts” of our Lord’s “body”.

Through the following 4 verses, the “results” gained through this meditation are mentioned.

भक्तिप्रवाहयोगेन वैराग्येण बलीयसा।

युक्तानुष्ठानजातेन ज्ञानेन ब्रह्महेतुना॥२४॥

VERSE 24 Meaning: “The flow of intense love to our Lord (Bhakti), deep detachment, and the experience of Brahman, as a result of attainment of “Jnana” originating through proper performance of these spiritual practices.....”

चित्तशुद्धेः साधनानि कार्यं शुद्धस्य चेतसः।

ज्ञानस्याऽप्युत्तमावस्था दोषाभावश्च सर्वतः॥१॥

KAARIKA 1 Meaning: “The instruments and ways for the purification of the inner mind; the actions thereof of the purified inner mind! The highest state of Jnana

too, and with all these, mother Devahooti attained a "blemish free" state, from all the sides."

श्रीसुबोधिनी : भगवच्चिन्तनेन क्रमेण परमामवस्थां प्राप्तवतीति वक्तुं चिन्तनेन जातं क्रममाह—आदौ भक्तिप्रवाहो जातः। स चोपायभूत इति योगः, ध्यानेन प्रथमं भक्तियोगो जात इत्यर्थः। भक्तेः प्रवाहनित्यतैवेति प्रवाहपदम्; ततो दृढं वैराग्यम्; ततो भगवद्धर्मेषु परमश्रद्धया परलोके युक्तं यदनुष्ठानजातं निवृत्तिधर्मरूपम्; तदनन्तरं ब्रह्मप्रापकं ज्ञानम्। एतावता साधनत्रयसहितेन ज्ञानेन चित्तमत्यन्तं शुद्धं भवति॥२४॥

तदा शुद्धचित्तकार्यमाह—

SRI SUBODHINI: Through the stage by stage orderly meditation on our Lord, mother Devahooti had now attained the "highest" status! In the first instance, she experienced the "flow of Bhakthi". Here, this is called as "Yoga" i.e. before her total meditation, the constant flow of "Bhakthi" took place! In other words, this "Yoga" of Bhakthi became totally successful! Afterwards, she got deep detachment, due to which, she got sincerely interested in the devotional practices pleasing to our Lord! She began to follow also the virtues pertaining to the process of "withdrawal" (NIVRUTHI) — i.e. those actions, which are required to be done for the other world! Afterwards, she attained the "Jnana", which is the way to realize the highest truth of Brahman! She, thus, followed the three "spiritual ways" and became full of Jnana, which in turn, totally purified her mind!

The role and "task" of the pure mind is being told.

विशुद्धेन तदाऽत्मानमात्मना विश्वतोमुखम्।

स्वानुभूत्या तिरोभूतमायागुणविशेषणम्॥२५॥

VERSE 25 Meaning: "On attaining a pure mind, she got deeply immersed in the meditation of the all pervasive

“Aatma”! — the Lord, who causes the covering of His own Maya flee away, through the brilliance of His divine self!”

श्रीसुबोधिनी : विशुद्धेनेति। तदेति तदैव शुद्धिः, न ज्ञानात्पूर्वं चित्तं शुद्धं भवतीत्युक्तम्। अतो विशुद्धेनाऽऽत्मना आत्मानं ध्यायती जातेति पूर्वणैव सम्बन्धः। संसारावस्थातः तदानींतनमात्मानं विशिष्टमाह— विश्वतोमुखमिति। पूर्वमात्मा हृदयाभिमुखः शरीरप्रवणः। शुद्धे तु चित्ते सर्वतोमुखमात्मानं दृष्टवती। सर्वत्र विद्यमानः सर्वतोमुखः। पूर्वं चाविद्यावच्छिन्नो देहाभिमानी, साम्प्रतं च तद्गतमित्याह—स्वानुभूत्यैव तिरोभूता माया प्रकृतिः, तद्गुणाः सत्त्वादयः, तद्विशेषास्तत्कार्याणि परिच्छेदादयो यस्य ॥३५॥

आत्मज्ञाने प्रादुर्भूते मायागुणकार्याणि लीयन्त इति अविद्यातत्कार्यविलये ब्रह्मण्येव स्थितो जात इत्याह—

SRI SUBODHINI: On attaining the purity of her mind, her ‘Aatma’ (her mind) became merged in her heart. On getting totally purified in body and mind, her “Aatma” now became “One with the All” i.e. everything inside and outside. IN OTHER WORDS, MOTHER DEVAHOOTI GOT THE “DARSAN” OF THE “AATMA”! — AS BEING PRESENT EVERYWHERE! Her “Aatma” previously was filled with “ignorance” (Avidhya). Till then, she was “proud” of her body! i.e. she regarded her “body” as the “Aatma”! Now that, she realized the inner “Aatma”, she, out of this experience, got rid of the “covering” of Maya, along with the qualities of Satwa, Rajas and Tamas! The effects of these qualities viz like the feeling of divisions etc. also were got rid off!

On the manifestation of this ‘Jnana of Aatma’, the effects of Maya and the qualities (Guna) were got rid off! In this way, when the effects (tasks) of “ignorance” also were got rid off, mother Devahoti stayed firmly estab-

lished in "Brahman" only!

ब्रह्मण्यवस्थितमतिर्भगवत्यात्मसंश्रये।

निवृत्तजीवभावत्वात्क्षीणक्लेशाप्तनिर्वृतिः॥२६॥

VERSE 26 Meaning: "Her intellect now got firmly established and stable, in our Lord, who is the highest Brahman and the root basis of all the "Jeevas"! Due to this, she got rid off her attitude, as a "Jeeva". She got "liberated" from all types of sorrow and difficulties, and got merged in the highest bliss." (Paramaananda)

श्रीसुबोधिनी : ब्रह्मण्यवस्थितमतिरिति। तदेव ब्रह्म पूर्वं ध्यातो भगवानिति ततो ज्ञातवती। ततोऽपि स भगवान् न ध्यानमपेक्षते, किन्तु आत्मन्येव स्वस्मिन्नेव सम्यक् आश्रयो यस्य तादृशं ज्ञातवती। एवं स्वस्मिन् भगवत्स्फुरणे जीवभावो निवृत्त इत्याह—निवृत्तेति। आधाराधेयभावोऽपि निवृत्तः। स्वस्य परिच्छेदेऽपि तिरोहितानन्दत्वं जीवभावः, प्रकटानन्दः स्वयमेव भगवान् जात इत्यर्थः। एवं सति अविद्यादयः सर्वे क्लेशाः क्षीणा भवन्ति; क्लेशेषु च निवृत्तेषु परमा निर्वृतिः प्राप्यते। प्राप्यं रूपमधिकारातीतमिति ज्ञापनार्थम्। प्राप्तेऽपि भगवद्रूपे पुनर्निवृत्तिरुक्ता। ब्रह्मभावेऽपि वा आधाराधेयभावः स्थित एव। मध्यावस्था वा एषा ॥२६॥

SRI SUBODHINI: She had meditated on the same "Brahman", who is also the Lord of the Universe! In other words, she realized, actually, our Lord, as "Brahman", and vice versa! Afterwards, there was no need to meditate on our Lord — as she realized, that the Lord was always residing in her only! **SHE ACTUALLY HAD THIS "DARSAN"!** Due to this experience, she got rid of her attitude, as a "Jeeva". The attitude of having the Lord being "inside" her only also was got rid of i.e. she being the "based one", and the Lord being the "basis" (Aadhaar and Aadheya). This is due to the fact, that the highest bliss of Brahman disappears, when a devotee

considers himself as a part or divided! When the attitude of considering oneself, only as a “Jeeva” goes away, then the bliss of our Lord begins to get manifested by itself! Ignorance etc. flees away from this devotee, and when this takes place, then the devotee attains the highest bliss (Paramaananda). This bliss of our Lord’s “form” (self) can be attained, only through His grace and certainly, not through one’s deserving nature and authority! On getting this realization of “Brahman”, she felt the attitude (experience) of our Lord, being the “basis”, and herself as the “based one”. This is a “middle” state (not the lower or higher one).

नित्यारूढसमाधित्वात् परावृत्तगुणभ्रमा।

न सस्मार तदात्मानं स्वप्नदृष्टमिवोत्थितः॥२७॥

VERSE 27 Meaning: “Due to her almost permanent state of “Samaadhi”, her illusory attitude of the truthful nature of the objects etc. also was got rid off! She now forgot the existence of her body too! — like an awakened person does not remember the body, and it’s actions seen, during a “dream” state!”

श्रीसुबोधिनी : निवृत्तौ जातायामिन्द्रियैः पुनरानयनापेक्षाभावात् नित्यारूढसमाधिर्जाता। नित्यमारूढः समाधिर्यया सा देवहूतिर्नित्यारूढसमाधिः। तस्या भावकथनं तत्स्थैर्यार्थम्, एवं समाधिदाढर्ये परावृत्ताः गुणैः कृता भ्रमा यस्याः। आनन्दतिरोभावस्तमसः, परिच्छेदो रजसः, भेदः सत्त्वस्येति त्रयोऽपि निवृत्ताः। एवं सति अध्यासाश्रयभूतस्य देहस्यापि स्फुरणं सर्वदोषहेतुर्न जातमित्याह—**न सस्मारेति।** स्वप्नदृष्टं देहं यथा उत्थितः, अहमिति न मन्यते, तदपेक्षयाऽपि शङ्कां परिहरन्, तस्य देहस्यान्तर्ज्ञानप्रकाशेन प्रकाशमानत्वमाह—

SRI SUBODHINI: On “getting rid off” (withdrawal), the sense organs do not grasp or seek the objects

and its pleasures. Due to this, mother Devahooti got into "Samaadhi", which is permanent and constant! This was firm and determined! Afterwards, she got rid of all types of "delusions", caused by the qualities (Gunas). Usually the Gunas create all the problems viz. (1) Through the existence of Tamas, the disappearance of our Lord's bliss takes place. (2) Through "Rajas", a "Jeeva" feels always "division and separateness" from everyone and (3) through "Satwa", a Jeeva "experiences differences" of all sorts! Mother Devahooti got rid of all these three types of "blemish". The basis of "ignorance" is the body, and now she did not feel the presence of her "body". No longer, this body, though alive, did pose a problem or create any blemish! Like an awakened person (from sleep) treats the bodies, seen during a "dream", i.e. He does not say or claim the body seen during the dream as "Myself", in the same way mother Devahooti did not even remember her body — though a worldly person does remember his "dream" body, for some time!

A doubt arises here. When the remembrance of the body is not there, how can the body itself continue to exist? Removing this doubt, it is said, that this was caused by the brilliance of her inner "Jnana".

तदेहः परतः पोष्योऽप्यकृशश्चाध्यसम्भवात्।

बभौ मलैरवच्छन्नः सधूम इव पावकः॥२८॥

VERSE 28 Meaning: "Her body was looked after by others! But, due to the absence of any worry in the mind, she did not become weak or feeble! Her brilliance got manifested more, and she was seen as brilliant like a fire covered up with smoke, due to her "dirt" in her body!"

श्रीसुबोधिनी : तदेह इति। परतः योगनिर्मितस्त्रीभिः पोषितोऽप्यकृशः; बहिर्वस्त्रादिनैव पोषो न तु भोजनकृतः, तथापि न कृशः। तत्र हेतुः—आध्यसम्भवादिति। आधिर्मनःपीडा। मृत्युः पूर्वमेव जित इति देहवृद्धिश्चानपेक्षितेति केवलं मनःपीडयैव देहह्रासो भवति; तदभावादकृशः। चकारात् कान्तिनाशाभावश्च। अन्तःस्थितज्ञानेन, बहिःस्थितमलेन च मलैरवच्छन्नो बभौ। उभयमेकत्र साधयितुं दृष्टान्तः—सधूम इव पावक इति। २८॥

कदाचिदुत्थानदशायां देहं स्मरिष्यतीत्याशङ्क्याऽऽह—

SRI SUBODHINI: She was looked after by other “Yoginis” — adept in Yoga! Hence, her body did not become feeble or weak! She was not looked after by being fed etc. (only clothes were changed). Even then, her body did not become lean! This was due to the fact, that there was no mental worry or stress in her. She had conquered “death” even earlier. Neither, she had any desire for the upkeep or progress of her body! Only the stress and worry in the mind make the body lean, and now that she had no mental worry of any kind, she did not become lean! The syllable “Cha” (and) indicates, that the “brilliance” of the body did not get destroyed! Her “Jnana” inside and the presence of “dirt” in her body made her look like a brilliant fire covered up with “smoke”!

अन्तः प्रज्वलितो वह्निर्बहिर्निःसृतधूमकः।

तादृशो ज्ञानसंपन्नस्तपसा मलिनो बभौ॥१॥

KAARIKA 1 Meaning: “Like fire burning inside, and the smoke was seen outside, mother Devahooti was seen like this, with penance caused by Jnana. Through this she had attained a polluted (dirty) brilliance.”

Was she remembering her body when, she was in her “senses”? Not at all — as per the following verse.

स्वाङ्गं तपोयोगमयं मुक्तकेशं गताम्बरम्।

दैवगुप्तं न बुबुधे वासुदेवप्रविष्टधीः॥२९॥

VERSE 29 Meaning: “Her hairdo had become open! Her clothes had also fallen! Even then, due to her constant remembrance of our Lord Sri Hari, she was not aware of her body, even a little, which now was fully transformed, as one of penance and Yoga! Only her past actions as “Praarabha”, now was seen protecting her life and body.”

श्रीसुबोधिनी : स्वाङ्गमिति। तपोयोगाभ्यां व्याप्तम्। मुक्तकेशमिति दैवगत्या केशविमोकेऽपि, वस्त्रविमोकेऽपि, स्त्रीणां लज्जया अत्यावश्यकैऽपि निमित्ते देहं न बुबुधे। स्थितिस्तु दैवाधीनेत्याह—दैवगुप्तमिति। अबोधे हेतुः—वासुदेवे प्रविष्टा धीर्यस्य ॥२९॥

एवं तस्या बाह्याभ्यन्तरव्यवस्थामुक्त्वा, आन्तरं फलितमाह—

SRI SUBODHINI: Her body was now fully “per-
vaded” by both penance and Yoga! The body of course, went through it’s allotted course! Her hair locks were disheveled! Her clothes had fallen away! In other words, she could not keep her bashfulness, in tact! — as she was not aware of her body! Her body was now totally under the control of her “fate” only AS HER INTEL-
LECT HAD ENTERED INTO LORD VAASUDEVA!

In this way, after explaining mother Devahooti’s “outside and inside” conditions, the formal “result” is being spoken, through the next verse.

एवं सा कपिलोक्तेन मार्गेणाचिरतः परम्।

आत्मानं ब्रह्मनिर्वाणं भगवन्तमवाप ह॥३०॥

VERSE 30 Meaning: “Oh Sri Vidurji! In this way, mother Devahooti, following the path as advised by our Lord Shri Kapiladeva, in a very short time, attained our Lord Sri Hari, who is the highest Brahman and who is eternally “liberated”!”

श्रीसुबोधिनी : एवमिति। सा देवहूतिः कपिलोक्तेन मार्गेण भक्तिज्ञानयोगात्मकेन, अचिरतः शीघ्रमेव, परमात्मानं ब्रह्मानन्दं भगवन्तं सर्वशास्त्रप्रतिपाद्यं अवाप। हेत्याश्चर्ये। स्त्रिया मुक्तिर्दुर्लभेति॥३०॥

तस्या मुक्तिः सर्वजनीना जातेति क्षेत्रप्रसिद्ध्या निरूपयति—

SRI SUBODHINI: Mother Devahooti, following the instructions of our Lord Shri Kapiladeva, consisting of “Bhakthi, Jnana and Yoga”, very quickly attained our Lord, who is the bliss of Brahman! It is said, that liberation for women is rare. Even then, mother Devahooti attained “liberation” (Mukthi). This is indeed a matter for great surprise! With a view to indicate this only, the syllable “Ha” (Aha) has been used showing astonishment! (Of course, this was, as per the will of our Lord.)

Her “liberation” took place, in a “well known” way, in all the worlds. The fame and significance of the place, where she attained “liberation” are being told.

तद्वीरासीत्पुण्यतमं क्षेत्रं त्रैलोक्यविश्रुतम्।

नाम्ना सिद्धपदं यत्र सा संसिद्धिमुपेयुषी॥३१॥

VERSE 31 Meaning: “Oh, bravest of the brave! Shri Vidurji! the place where she had attained liberation, became very sacred place of pilgrimage by the name of “Siddha Pada”, and became very famous in all the three worlds!”

श्रीसुबोधिनी : तद्वीरासीदिति। वीर इति सम्बोधनं तथा शौर्यकरणार्थम्, स्वधर्मप्रतिपादनेन विश्वासार्थं वा। तत् क्षेत्रं नाम्ना सिद्धशब्दवाच्यम्, सिद्धपदं

पुण्यतममासीत्, त्रैलोक्यविश्रुतमिति तन्मुक्तयैवेति तन्मुक्तयै प्रमाणम्। अन्यथा सर्वेषु तीर्थेषु विद्यमानेषु तस्यैव कथं प्रसिद्धिः स्यात्। अतः प्रसिद्धिहेतुमाह—सा संसिद्धिमुपेयुषीति। सा हि सम्यक् सिद्धिमुपेयुषी प्राप्तवती॥३१॥

शरीरस्य विनियोगमाह—

SRI SUBODHINI: 'Oh warrior! — this addressal has been made to tell "Oh Sri Vidurji! You also should show bravery and courage of conviction, like mother Devahooti! This sacred place, where mother Devahooti attained "liberation", became famous as 'Siddha'. It became very holy! It became famous in all the three worlds! — due to the "liberation" attained by mother Devahooti! The proof and evidence for the sacred glory of this holy place is the liberation attained by mother Devahooti! Otherwise, why should this holy place only attain such a "fame", when there are so many other equally holy and significant places of pilgrimage? As mother Devahooti attained "success and goal" (Siddhi) at this place, the place came to be called as "SIDDHI"!

The "status" which her "body" attained later is being told, through the following verse.

तस्यास्तद्योगविधुतमार्त्यं मर्त्यमभूत्सरित्।

स्रोतसां प्रवरा सौम्य! सिद्धिदा सिद्धसेविता॥३२॥

VERSE 32 Meaning: "Oh, harmonious Sri Vidurji! Through her Yogic efforts, the bodily dirt and defects of mother Devahooti had got removed totally! She now took the form of a river, which came to be worshipped and served by great Siddhaas and Yogis! She now became capable of fulfilling the desires of everyone, and also confer all types of "Siddhis" (success)!"

श्रीसुबोधिनी : तस्या इति। तपोयोगेन विधुतं मार्त्यं मृदंशो यस्य।

जलमेव हि घनीभूतं मृद्भवति, यथा हिमः, यथा व करकाः, यथा वा सैन्धवम्, योगीश्वरो वा, महता तापेन तत् विशकलितं भवति, अत एव एतादृशं मर्त्यं तत् सरिदभूत्। सा स्रोतसि सरस्वत्याः प्रविष्टा स्रोतसां प्रवरा सरस्वत्येवाभूत्। सौध्येति विश्वासार्यम्। यथा वा सोमः अमृतमयः, पाने विशकलितावयवो भवति; नवम्याः सोमकलायाः पातायम इति। ततः प्रभृति सा सरस्वती सिद्धिदा जाता तत्रैव। अतः सिद्धसेविता जाता॥३२॥

एवं तस्याः सर्वसिद्धिमुक्त्वा स्त्रीमुक्त्यवधिभूतां सर्गलीलां समाप्य, तस्य सर्गस्य विसर्गसाधकत्वं एव सर्गत्वं सेत्स्यतीत्युत्तरोपयोगार्थं कपिलस्य स्थितिमाह—कपिलोऽपीति त्रिभिः—

SRI SUBODHINI: Through penance and Yoga, the aspect of “earth”, in her inside body, had got “ended” — as it is water, when it becomes thick, becomes “earth”! Like ice gets melted through heat, her body also, due to the heat of penance and Yoga, became a “river”. She entered into the flow of the already existing holy river Saraswati, and came to be known as the famous Saraswati river!

Shri Vidurji is addressed here as “Soumya” (harmonious), for the sake of telling him, “You should have faith in these words! When mother Devahooti entered into this river, after being a river herself, from this time onwards, she became a conferrer of “boons and Siddhis” to those, who come to serve and worship her! The Siddhas and Yogis also began to serve and worship her.

In this way, after telling about the “attainments” of mother Devahooti, the ending of our Lord’s “Leela” of creation is done, along with the liberation of mother Devahooti! With a view to conclude this topic of creation, along with its furtherance and progress (i.e. what is created up to now), the “state” of our Lord Shri Kapiladeva is being told, through the next 3 verses.

कपिलोऽपि महायोगी भगवान् पितुराश्रमात्।

मातरं समनुज्ञाप्य प्रागुदीचीं दिशं ययौ॥३३॥

VERSE 33 Meaning: “The Mahayogi and Lord of the Universe, Shri Kapiladeva, also, on getting the order and permission of His mother, went away, from His father’s “Aashrama” towards the eastern/northern direction.”

श्रीसुबोधिनी : गतिः स्तोत्रं प्रतिष्ठा च त्रयमाह गुणान्वितम्। तत्र प्रथमं गतिमाह—महायोगी गमनेऽपि प्रयासरहितः, मातुः सिद्धिं च ज्ञात्वा, अग्रे कर्तव्यमपि जानातीति। भगवानिति सर्गनियामकत्वे हेतुः। पितुराश्रमात् मातरं समनुज्ञाप्य प्रागुदीचीं दिशं प्रति ययौ। एषा वै देवमनुष्याणां शान्ता दिक् ॥३३॥

गमने सिद्धादीनां स्तोत्रमाह—

SRI SUBODHINI: Lord Kapiladeva was invested with qualities and His journey, praise and permanent status of glory — all these “three” are being told. In the first instance, His “journey” is being told. He was a Mahayogi and due to this, He did not encounter any difficulty at all! He was aware of the liberation of His mother and He also knew, what He should do in the future! He was the creator and controller of this Universe, and this was due to His status of being the Lord of the Universe! He took permission from His mother and went towards the easterly/northern direction (north east). This direction and place is “peaceful”, for both the celestials and the humans!

During His “journey”, the “praise” rendered by the Siddhas and others is being spoken.

सिद्धचारणगन्धर्वैर्मुनिभिश्चाप्सरोरगैः।

स्तूयमानः समुदेण दत्तार्हणनिकेतनः॥३४॥

VERSE 34 Meaning: "There, the vast ocean itself served and worshipped our Lord Sri Kapiladeva and gave Him, a place (to stay) There came the Siddhas, the Chaaranaas, the Gandharvaas, sages, Apsaraas and the great serpents, with a view to sing His praise." (Even now, they come to sing His "praise"!)

श्रीसुबोधिनी : सिद्धेति। ये केचित् सिद्धिकामुकाः, ते भगवदंशाः षड्विधा निरूपिताः। उरगा वासुकिप्रभृतयः। गणैरिति पाठे, अप्सरसां गणा येषां ते इन्द्रादयः, तैः स्तूयमानः। यत्र गच्छति तेनाऽपि पुरस्कृत इत्याह—समुद्रेण दत्ते अर्हणनिकेतने यस्य ॥३४॥

एवं तस्य गमनमध्यस्थितिर्निरूप्य तत्र स्थितस्य कृत्यमाह—

SRI SUBODHINI: The "Siddhi" is of 6 types and these 6 types are described as "parts" (Amsa) of our Lord. The reference to the serpents is to Serpent Vaasuki and others. The word "Ganeti" means the "Apsaraas". It also means Lord Indra and his group of celestials. Our Lord was now praised by Indra and others. The sages were also present here, now, to sing our Lord's "praise". When Shri Kapiladeva was traveling, wherever He went, He was served and worshipped by everyone! Even the ocean welcomed our Lord and gave a place for Him, to stay!

After describing, in this way, the journey and His stay, now, whatever our Lord did, while staying there, is being told.

आस्ते योगं समास्थाय साङ्ख्याचार्यैराभिष्टुतः।

त्रयाणामपि लोकानामुपशान्त्यै समाहितः॥३५॥

आस्त इति। योगं सम्यगाज्ञस्थाय सम्यगास्तं। तत्र स्थितो द्वयं कृतवान्—साङ्ख्यमतप्रवृत्तिः, त्रयाणामपि लोकानामुपशान्त्यर्थं शुभाशंसनं च। अतः साङ्ख्याचार्यैः स्तुतः॥३५॥